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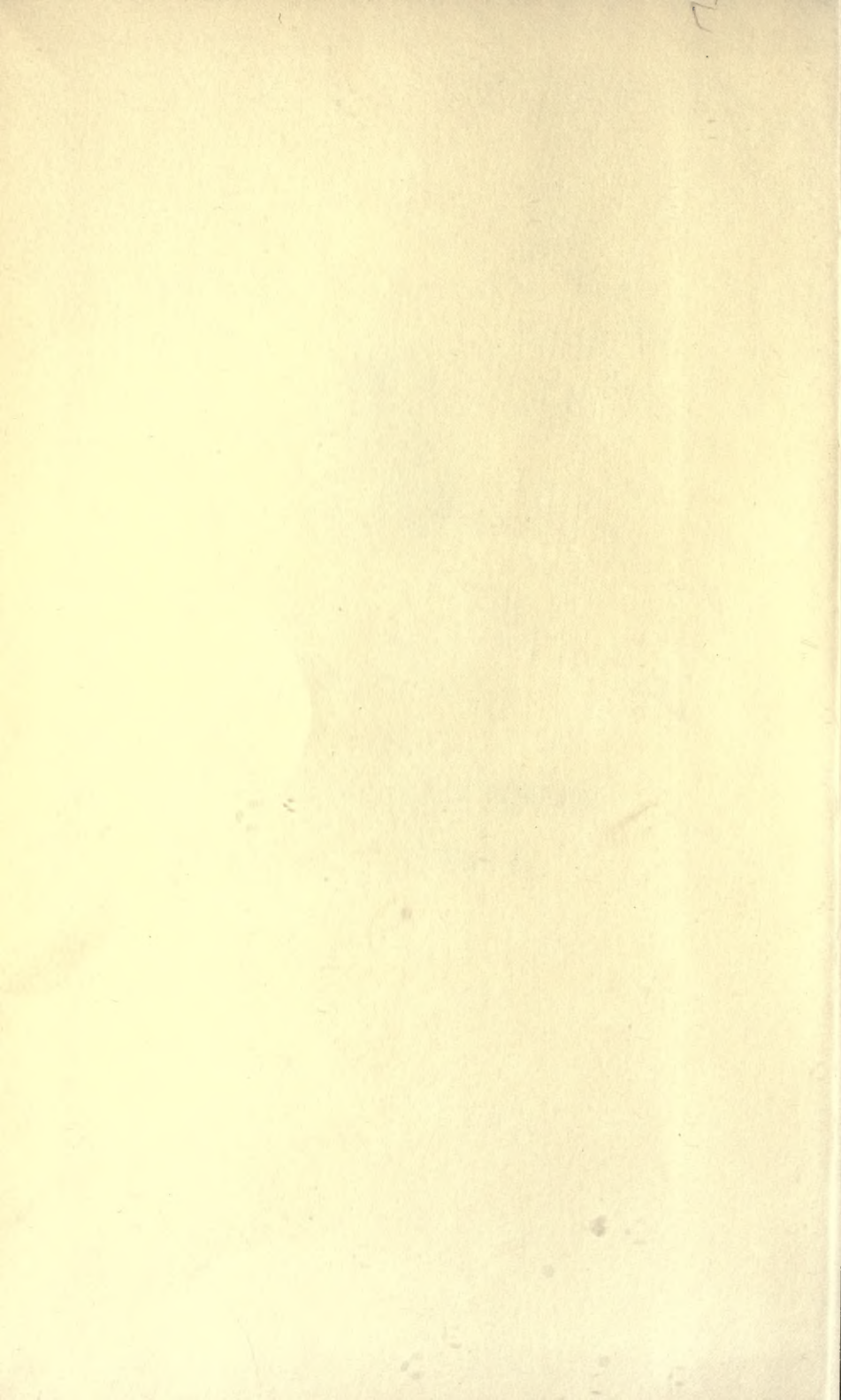
Ch's Parson's T

→ why no stories?

- compare w/ Hardyng Syme,  
Miv → much more threatening,  
less 'practical'; more worried  
about ~~the~~ + laws incl. secular law

- not worried about truth val  
B: tales less fantastic







☞ The Society intends to complete forthwith the Reprints of its out-of-print Texts of the year 1866. Prof. Skeat has finished *Partenay*; Dr. McKnight of Cornell is re-editing *King Horn* and *Floris and Blanchefleur*; Mr. Otto Glauning has undertaken *Sainte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type, and his *Political, Religious and Love Poems* ready for press, so that the Society may have all its Texts in print in 1900. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts.

**November 1899.** For this year the Original-Series Texts were issued in 1897. Those for 1900 are now ready. The texts of several other works are also printed.

The Original-Series Texts for 1898 are Nos. 110, 111,—Part II, Sections 1 and 2, of Dr. T. Miller's *Collations of Four MSS. of the Old-English Version of Bede's Ecclesiastical History*. Another Part will complete the work.

The Extra-Series Texts for 1898 are No. LXXIV, *Secreta Secretorum*, 3 prose Englishings, one by Jas. Yonge with interesting passages about Ireland, edited by Robert Steele, B.A., Part I; and No. LXXV, Miss Morrill's edition of the *Speculum Guidonis* in the Society's Guy-of-Warwick Series. (This latter book was priced only 10s. before its size was known.)

The Original-Series Texts for 1899 are No. 112, *Merlin*, Part IV, Prof. W. E. Mead's *Outlines of the Legend of Merlin*, with Glossary, &c., and No. 113, *Queen Elizabeth's Englishings of Boethius de Consolatione*, Plutarch's *De Curiositate*, and part of Horace, *De Arte Poetica*, edited from the unique MS. (a portion in the Queen's own hand) in the Public Record Office, London, by the late Miss C. Pemberton, with a Facsimile, and a note on the Queen's use of *i* for long *e*.

The Extra-Series Texts for 1899 are No. LXXVI, *George Ashby's Poems*, A.D. 1463, &c., edited by Miss Mary Bateson; No. LXXVII, Part I of Lydgate's englisht *Pilgrimage of the Life of Man*, edited by Dr. F. J. Furnivall; and No. LXXVIII, *The Life and Death of Mary Magdalene*, ab. 1620, edited by Dr. H. O. Sommer. (The original blundering Introduction to this was accidentally sent out in the first issue of the book. A Cancel has since been sent out, and also put into the copies in hand.)

The Original-Series Texts for 1900 will be No. 114, Part IV (the last) of Prof. Skeat's edition of Aelfric's *Metrical Lives of Saints*; No. 115, *Jacob's Well*, a quaint allegorical treatise on the cleansing and building-up of Man's Conscience, edited from the unique MS. in Salisbury Cathedral, by Dr. J. W. Brandeis, Part I; and No. 116, *An Old-English Martyrology*, re-edited from four MSS. by Dr. G. Herzfeld.

The Extra-Series Texts for 1900 will be No. LXXIX, *Caxton's Dialogues, English and French*, 1481-3, edited by Henry Bradley, M.A., and No. LXXX, *Gower's Confessio Amantis*, vol. 1, edited by G. C. Macaulay, M.A. The E. E. T. Soc. has taken advantage of the Clarendon Press publication of all Gower's Works (edited by Mr. Macaulay) to secure copies of the englisht *Confessio Amantis* at a reduced price as part of the Society's Extra-Series.

The Original-Series Texts for 1901 will probably be Part II of the *Minor Poems of the Vernon MS.* (of which the text is all printed), edited by Dr. F. J. Furnivall, and Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.

The Extra-Series Texts for 1901 will be, No. LXXXI, *Gower's Confessio Amantis*, vol. 2, edited by G. C. Macaulay, M.A., and No. LXXXII, Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part II, edited by Dr. F. J. Furnivall.

The Extra-Series Texts for 1902 ought to be the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A., if he can be found; and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members. But if these Texts are not ready, substitutes will be taken from the others next mentioned.

The Extra-Series Texts for 1903 will be chosen from Mr. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, just issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital*, London, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombryne*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A., *Alexander Scott's Poems*, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A.; *The Siege of Jerusalem*, the alliterative version, edited by the late Prof. Dr. E. Kölbing; Lydgate's englisht *Reason and Sensuality*, edited by Dr. E. Sieper.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has only about 300!



The Original-Series Texts for 1902 and 1903 will probably be chosen from Part II of Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis, and Archbishop Thoresby's *Lay Folks' Catechism*, edited by the late Canon Simmons and the Rev. H. E. Nolloth; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book.

The Texts for the Extra Series in 1904 and 1905 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall; Deguillville's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is urgent.

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguillville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguillville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguillville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage de l'Homme* in 1330-1 when he was 36.<sup>1</sup> Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford<sup>2</sup>; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:<sup>3</sup> "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Hertridge's edition of the *Gesta Romanorum* for the Society. In February 1464,<sup>4</sup> Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguillville's first verse *Pelerinage* into a prose *Pèlerinage de la vie humaine*.<sup>5</sup> By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguillville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguillville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) will be filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem can be given. The British Museum French MSS. (Harleian 4399,<sup>6</sup> and Additional 22,937<sup>7</sup> and 25,594<sup>8</sup>) are all of the First Version.

<sup>1</sup> He was born about 1295. See Abbé GOUJER's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M.

<sup>2</sup> These 3 MSS. have not yet been collated, but are believed to be all of the same version.

<sup>3</sup> Another MS. is in the Pepys Library.

<sup>4</sup> According to Lord Aldenham's MS.

<sup>5</sup> These were printed in France, late in the 15th or early in the 16th century.

<sup>6</sup> 15th cent., containing only the *Vie humaine*.

<sup>7</sup> 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

<sup>8</sup> 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.



Besides his first *Pelerinage de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,<sup>1</sup> at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisier's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the *Pilgrimage* of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales, after the payment of costs arising out of the issuing of such Texts to Students, will be applied to the Society's Reprints, the rest of which are now at press or preparing for it. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are wonderful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,<sup>2</sup> Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing had also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancren Riwele*, one of the most important foundation-documents of Early English. His lamented death leaves the Society in need of an Editor to take his place. Mr. Harvey, too, means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has in hand for future volunteer Editors, copies of 2 or 3 MSS.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

<sup>1</sup> Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damnd souls, fires, angels &c.

<sup>2</sup> Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the *Vercell* Homilies, the Society has bought the copy made by Prof. G. Lattanzi.



Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonel Kölbing, volunteers Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, &c. Scandinavia has also sent us Prof. Erdmann; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; Hungary, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Profs. Mead, Perrin, McClintock, Triggs, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

### ORIGINAL SERIES.

Half the Publications for 1866 (13, 14, 15, 18, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

*The Publications for 1864-1901 (one guinea each year, save those for 1866 now half out of print, two guineas) are :—*

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16s. 1864
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s. "
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, D.C.L. 4s. "
4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris. 10s. "
5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s. 1865
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s. "
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s. "
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s. "
9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. "
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d. "
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. J. Small, M.A. 3s. "
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s. "
13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne: to be re-edited by Mr. Otto Glauning. 1866
14. Kyng Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby, B.D. "
15. Political, Religious, and Love Poems, ed. F. J. Furnivall. "
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall. 1s. [In print.] "
17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat. 1s. [In print.] "
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne. "
19. Lyndesay's Monarchie, &c., Part II., ed. J. Small, M.A. 3s. 6d. [In print.] "
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry. 1s. [In print.] "
21. Merlin, Part II., ed. H. B. Wheatley. 4s. [In print.] "
22. Partenay or Lusignen, ed. Rev. W. W. Skeat. [At Press.] "
23. Dan Michel's Ayenbite of Inwyrt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. [In print.] "
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 1867
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Cleene Maydenhod, ed. F. J. Furnivall. 1s. "
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s. "
27. Levins's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s. "
28. William's Vision of Piers the Plowman, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6s. "
29. Old English Homilies (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris. 7s. "
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s. "
31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruyng, Curtasye, and Demeanor, the Babees Book, Urbanitatis, &c., ed. F. J. Furnivall. 12s. "
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s. "
34. Old English Homilies (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s. "
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. "
36. Merlin, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s. 1869
37. Sir David Lyndesay's Works, Part IV., Ane Satyre of the Three Estaits. Ed. F. Hall, D.C.L. 4s. "
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d. "
40. English Gilds, their Statutes and Customs, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Fr. L. Brentano. 21s. 1870
41. William Lauder's Minor Poems. Ed. F. J. Furnivall. 3s. "
42. Bernardus De Cura Rei Famularis, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s. "
43. Ratis Raving, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s. "



44. The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5s. 1871
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
46. Legends of the Holy Rood, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s. "
47. Sir David Lyndesay's Works, Part V., ed. Dr. J. A. H. Murray. 3s. "
48. The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s. "
49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s. 1872
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, ed. H. Sweet, M.A. Part II. 10s. "
51. The Life of St Juliana, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brock. 2s. "
52. Palladius on Husbandrie, englisht (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10s. "
53. Old-English Homilies, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s. 1873
54. The Vision of Piers Plowman, Text C: Richard the Redeles (by William, the author of the *Vision*) and The Crowned King; Part III., ed. Rev. W. W. Skeat, M.A. 18s. "
55. Generydes, a Romance, ab. 1440 A.D., ed. W. Aldis Wright, M.A. Part I. 3s. "
56. The Gest Hystoriale of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d. 1874
57. The Early English Version of the "Cursor Mundi"; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10s. 6d. "
58. The Blickling Homilies, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8s. "
59. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s. 1875
60. Meditacyuns on the Soper of our Lorde (by Robert of Brunne), edited by J. M. Cowper. 2s. 6d. "
61. The Romance and Prophecies of Thomas of Erceeldoune, from 5 MSS.; ed. Dr. J. A. H. Murray. 10s. 6d. "
62. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part III. 15s. 1876
63. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 7s. "
64. Francis Thynne's Embleames and Epigrams, A.D. 1600, ed. F. J. Furnivall. 7s. "
65. Be Domes Dæge (Bede's *De Die Judicii*), &c., ed. J. R. Lumby, B.D. 2s. "
66. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part IV., with 2 autotypes. 10s. 1877
67. Notes on Piers Plowman, by the Rev. W. W. Skeat, M.A. Part I. 21s. "
68. The "Cursor Mundi," in 4 Texts, ed. Rev. Dr. R. Morris. Part V. 25s. 1878
69. Adam Davie's 5 Dreams about Edward II., &c., ed. F. J. Furnivall, M.A. 5s. "
70. Generydes, a Romance, ed. W. Aldis Wright, M.A. Part II. 4s. "
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## PREFACE.

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THE first mention of the present work was made by Dr. F. J. Furnivall in the *Academy* of August 27, 1892, where that indefatigable searcher for literary relics gave a short account of the unique MS. which he had just seen, for the first time, in the library of Salisbury Cathedral. He also printed a few extracts, containing descriptions of several implements, whose names are now scarcely used in written language, though they may still survive as technical terms or provincial expressions. Among them, *skeet* (p. 168) claimed a special interest, as giving the probable etymon of a name so highly esteemed among scholars and students of English<sup>1</sup>.

At the same time, Dr. Furnivall pointed out the extreme quaintness of the work, whose strange allegorical form and good fifteenth-century prose may well account for its publication.

The title of the book<sup>2</sup> refers to John iv. 6. It was a frequent practice among writers of theological allegories to take a simile or *figure*, as they call it, from the Scripture, and to set it in motion, as it were, by expanding it into a sort of allegorical action, and giving it a forced interpretation, which they may already have found in the gloss<sup>3</sup>. As an earlier instance of such a proceeding,

<sup>1</sup> The 'skeet' is still quoted in nautical dictionaries as a kind of 'long scoop used to wet the sides of a ship to prevent their splitting by the heat of the sun.' *The Marine Dictionary*, by Falkoner-Burley (1830), on plate xix, gives us the picture of a skeet which still fairly corresponds to the description of our book.

<sup>2</sup> The right Latin spelling is *Fons Jacob*, not *Jacobi*, as it appears on the back of the modern binding of our MS.

<sup>3</sup> Compare the interpretation of the pool Bethesda on p. 224.

we may quote the homily entitled *Sawles Warde*, which was suggested by Matt. xxiv. 43<sup>1</sup>.

The allegory of Jacob's Well, which is punctiliously worked-out throughout the book, treats of a pit full of oozy water and mire, representing the sinful body of man. That pit is to be cleansed by degrees with the different implements used by well-cleansers, till it becomes a fit receptacle of the limpid water of Grace. According to the author's scheme, put forth in his first chapter, the troubled water of the Great Curse must be removed from the pit, till we reach the mire of deadly sin beneath, which requires the utmost exertion to be cast out with skeet and skavel, shovel and spade and pickax, every corner, nay, every foot and inch of it. Then we come to the firm ground of the Seven Virtues, in which there are seven water-springs, the gifts of the Holy Ghost. But to prevent curse and sin from re-entering the pit, the five water-gates, *i. e.* the five senses, must be shut against temptation. When all this is done, we may think of curbing our well with stones, *i. e.* the works of Faith. And then, Our Lord may rest at the well, and the Samaritan woman, man's soul, will refresh him with the water of Grace. And after death, our soul will climb up to heaven by the ladder of Charity.

Neither the matter nor the form of the book is original or novel. *Jacob's Well* belongs to that numerous class of manuals, in prose and verse, whose object it was to condense the whole penitential lore of the time into a code for the use of laymen or clerical persons. Though their ancestry was already very profuse in the first part of the fifteenth century—we need only mention the *Ayenbite of Inwit*, *Prick of Conscience*, *Handlyng Synne*, &c., down to Chaucer's *Parson's Tale*, most of which are either directly or indirectly derived from *Le Somme des Vices et de Vertues*, by Frère Lorens—their name seems about that period to have become legion. So we are told even by a contemporary, the translator of the *Horologium Sapientiae*, who says<sup>2</sup>: 'per bep so manye bokes 7 tretees of vyces and vertues 7 of dyverse doctrynes, þat þis schort lyfe schalle rapere have anende of anye manne þanne he maye owþere studye or rede hem.'

<sup>1</sup> See E. E. T. S., xxix. p. 245 (ed. by Dr. R. Morris), and ten Brink, *Englische Litteraturgeschichte*, i. p. 255.

<sup>2</sup> *Anglia*, vol. x. p. 328, 22.



*Jacob's Well* is, perhaps, one of the most voluminous of those treatises, as it fills above 200 closely written, four-columned leaves of a folio volume. The matter is treated very exhaustively, but, as the abundant quotations show, with little originality. The disposition of the matter does not materially differ from the type set up by Frère Lorens. After an introductory chapter, the book opens with a compilation of the articles of excommunication (chaps. ii-ix), collected from Canon Law<sup>1</sup> and from councils held on English soil. Then, after a chapter on penance and confession, follow the Seven Deadly Sins (chaps. xi-xxiv), exactly after the order in Chaucer's *Parson's Tale*. But while in the *Parson's Tale* each sin is immediately followed by its 'remedy,' i.e. the respective virtue, *Jacob's Well* (like the *Ayenbite*) first treats all the sins,

<sup>1</sup> It may, perhaps, be convenient for readers to find a short account of the parts of the *Corpus Juris Canonici*, and to know the difference between the old and new methods of quoting the canons.

The *Corpus Juris Canonici* consists :—

(1) Of the *Decretum Gratiani* in three parts, the first of which includes 101 *distinctiones*, the second 36 *causae*. Each *causa* is divided into *quaestiones*, each *quaestio* into *canones* or *capituli*.

The first part is now generally quoted thus : capit. 10. distinct. 56 (p. 161, note 2), while our text quotes dist. lvj. *diuulgatum est*, the last words meaning the beginning of the chapter or canon.

The second part is now quoted : cap. 29. C. 17. qu. 4 (p. 27, note 1), and after the old method : xvii. q. iv. *Si quis suadente*, the last words standing again instead of the number of chapter.

Now the third *quaestio* of *Causa* 33 contains the treatise *de poenitentia*, which again has seven *distinctiones*, quoted like this : Cap. 30. Dist. 3. de poenitentia (p. 73, note 1), formerly quoted : de pe. di. iii. *de niniuitis*.

The third part of the *Decretum Gratiani* is divided into five *distinctiones*, quoted after the heading of the first section *de consecratione*, thus : cap. 24. Dist. 5. de consecratione (p. 106, note 1), in our MS. de cons. di. v. *non mediocriter*.

(2) *Decretales Gregorii IX*, or *Breviarium extravagantium* (i.e. canonum vagantium extra *Decretum Gratiani*) consisting of five books quoted : cap. 19. X (scil. extra) de senten. excommun. 2. (book) 19. (title), formerly ex. de sen. ex., *Tua nos* (p. 17, note 2).

(3) *Liber Sextus*, meant as an appendix to the five books of Extravagants of Pope Gregory, and itself divided into five books, and these into titles, quoted : cap. 13. de electione in VIto. 1. 6 (p. 28, note 9), formerly, ex. de electione, *Generali*, libro vj.

(4) *Clementinae* (i.e. constitutiones) quoted : Clem. 2. de poenis, 5. 8 (p. 28, note 3), formerly, ex. de pe. c. *Multorum* in cle.

These are the four main parts of the canons carrying legal power. Besides, there are collections from later periods, e.g. the *Extravagantes Communes* (see p. 27, note 10), but these are without binding force.

and then teaches the reader how to arrive at the Seven Virtues, which in their turn afford the Seven Gifts of the Holy Ghost (chaps. xxxvii-lxiii). If, in *Jacob's Well*, the Articles of the Faith, the Ten Commandments, the Sacraments and the Works of Mercy form the conclusion (chaps. lxvi-lxxxix), while in the *Ayenbite* they are placed at its beginning, the difference is to be attributed to the allegorical scheme which had to be pursued throughout the *Well* book.

Except for the quaintness of the form, *Jacob's Well*—with the triteness of its matter, with all its enumerations, divisions and subdivisions—may sometimes seem rather tiresome reading, though many a page is well worth the antiquary's attention, illustrative as it is of fifteenth-century customs and manners. Page 105, l. 23 *e.g.*, gives an interesting list of the sports and pastimes of the period, some of which still want a satisfactory explanation. Perhaps readers will help me to ascertain what kind of amusements *steraclys* (pp. 105, l. 25; 291, l. 17) were, or what games were those performed by clowns in *pleying at þe spore, at þe bene, at þe cat* (p. 134, l. 24). On the same page (134) we find a list of disreputable crafts—*crafts of foly*, the author calls them—in which jugglers and clowns, heralds-at-arms, professional champions, and executioners, range with sham cripples, beggars and prostitutes. The description of No. 4, the *lacchedrawerys*, a sort of begging intruders, is in itself a perfect little picture.

The work is divided into ninety-five chapters, or rather sermons, which seem to have been delivered day by day within the short space of *þis hool tweyne monyths and more*, as the author says in the beginning of his last chapter (xcv). It is difficult to say to what kind of congregation they were originally directed. The auditors are addressed as *freendys* and *syres*, though the preacher sometimes uses them rather roughly in reproving their behaviour in church, or their greediness (pp. 115/8, 141/20). The similes, too, many of which seem to have sprung from the preacher's own fancy, are of a taste which could scarcely have pleased even what the fifteenth century might have called good company. Take, for instance, the passage (p. 263) where he compares the doings of flatterers to the meeting of two dogs in the street, or the state of an unshriven soul to a shirt worn all the year round without washing (185/27). All this, taken side by side with the detailed



rendering of the tithing regulations for farmers (pp. 37-40; the regulations for merchants and craftsmen are treated in a few lines), would induce us to guess at a rustic audience.

This opinion is strengthened when we consider the selection and the style of the short stories and anecdotes attached to the end of each chapter, probably with an intention to rouse the interest of the congregation or to make up for the dulness of the sermon. Though the collection of stories worked into our MS. must be reserved for special research, we may at least point out its principal sources. They are Jacques de Vitry, Cæsarius Heisterbacensis, the *Vitæ Patrum*, *The Miracles of the Holy Virgin*, and *The Golden Legend*. Some of the stories are given without any reference. The translations are very unequal. While some of them do not even attempt to cover the Latin constructions (cf. the story on p. 192), there are others whose English is very readable. Where the author took a real interest in the story, he seems to have retold it freely, without too anxiously sticking to his Latin original. Such stories are those of Thaïs (p. 22), of the Faithful Friends (88), of the Young Canon and the Jewess (177), of the King who never Laughed (220), of the Nun Beatrix (271), and others. The story on p. 138 claims our attention for its metrical rendering of Psalm xxxv.

As in most theological treatises, the author completely vanishes behind his work. As far as I can see, there is no allusion to his rank or order, though his personal opinion, which peeps out here and there, seems to point at a parish priest or parson of the Chaucerian type. As a strict Roman Catholic he, of course, denounces heretics and lollards (pp. 19/1 and 59/26). But on the other hand, he frankly discloses the abuses of the Church and her members, when he comes to discuss simony (p. 126/30), or tells the story of the fishmonger, from whom three baskets, Truth, Charity, and Mercy, were stolen, and could nowhere be discovered, not even in the palaces of the pope or the cardinals, of bishops or prelates, or in the houses of friars (chap. xcv).

On the whole, our author seems to have been a well-read man for his time. His quotations are taken, not only from the Bible and the glosses, from Chrysostomus and Thomas Aquinas, but even from less known fathers, like Algrinus (p. 7), or Waterton (p. 168). He is well versed in Canon Law and in the decrees of councils,

especially those held in England. He has studied the historical and scientific authorities of his age, he quotes from Higden's *Polychronicon* (p. 117), and from Bartholomew's *Treatise on the Properties of Things* (p. 90)<sup>1</sup>.

Still, we may observe that he was only in a moderate degree what Chaucer's Parson calls *textuel*; for not only are many of the references misquoted, but the quotations themselves are sometimes given in a strangely mutilated form (cf. p. 250, line 13, and note 4).

Hardly more than about the author's person can be said about his home. In the absence of external tests we might, in an earlier period than that to which our treatise apparently belongs, recur to the indications which the author's language yields. But the London dialect having so generally been accepted as the literary language of the fifteenth century, we are deprived of this means as well. Even the slight Kentish colouring of our text is of little help, if we remember how readily Kentish forms entered Chaucer's verses whenever they were suggested by the rhyme<sup>2</sup>. Moreover, the character of our MS. proving that we have not the author's own hand before us, we are still left in doubt whether forms like *felnes* (7/11), *melle* (148/25), *herne* (corner, 9/16), *meende* (285/14, 290/32), *heve* (for *hyve*=hive, 142/11), *keen* (cows, 305/5), or *meke* (for *make*, 182/3), *gresse* (for *grass*, 214/23), are to be ascribed to the author, to the author's source, or merely to the scribe.

The only thing we can state with any degree of certainty is, the time about which our MS. was written, and consequently the *terminus ad quem* the work must have been completed. The *Catalogue of the Library of the Cathedral Church of Salisbury* (London, 1880), of which the part containing the MSS. was prepared by Sir E. (then Mr.) Maunde Thompson, gives (on p. 21) the following account of our MS.:—

'No. 103 (No. 174 in old catalogue).

Vellum and paper; 10 $\frac{3}{8}$  × 7 $\frac{5}{8}$  inches. 233 ff. xv. century.

. . . . .

<sup>1</sup> It has been impossible for the editor to look out all the quotations; he tried at least to ascertain the authors and works from which they have been taken. But even there his endeavours were sometimes in vain (cf. p. 205/17, 22).

<sup>2</sup> Cp. Skeat, *The Works of G. Chaucer*, vol. vi. General Introduction, § 17, p. xxiii.



An index added at the end. Four fly leaves at the beginning from an Antiphonal, xiii. century ; and two at the end from a Gradual, xv. century.

Owner's name f. 2, John Sheward, xvii. century <sup>1</sup>.

As is stated above, the MS. is written on vellum and paper, the vellum being only used (as usual) for wrapping the paper quires. The bulk of the MS. contains eleven quires, each consisting of sixteen paper leaves wrapped in a sheet of vellum outside, and protected alike inside to strengthen the sewing. So each quire, as a rule, is made up of twenty leaves, except the eighth and eleventh: the former contains eighteen paper and three vellum leaves, the first vellum leaf has been substituted by a sheet of paper. The text runs on uninjured. The eleventh quire once consisted of twelve paper and four vellum leaves, thirteen of which are covered with writing. Of the remaining blank, one paper leaf is torn out. The last leaves of the quires are marked with catch-words written on the lower margin, some of which have been more or less injured by the knife of the binder. To the MS. is annexed a quire consisting wholly of paper (ff. 220-231), which contains an alphabetical subject-index. The MS. is paginated throughout (ff. 1-231), one leaf only being left out, which we have marked 18\*.

Though watermarks are not, in general, regarded as perfectly safe tests to go by in ascertaining the age of a MS., we still think it expedient to state what little we could compile on the watermarks used in our MS. The list will be given in the order in which the watermarks successively appear in the quires, and a reference will be added to each, pointing to watermarks either identical or similar, as recorded in the following works and collections:—

Midoux et Matton, *Étude sur les filigranes des papiers*. Paris, 1868.

S. Leigh Sotheby, *Principia Typographica*. 3 vols. 1858.

— *The Original Tracings of Watermarks of the Block-books*. 1 vol.

— *Drawings of Watermarks*. 2 vols.

— *Specimens of Paper with Watermarks, fourteenth and fifteenth centuries*. 6 vols.

<sup>1</sup> The inscription runs thus: *John Sheward god blesse thee, Amen*. As the preface to the catalogue states that, with one exception, 'the MSS. have all been in the possession of the Dean and Chapter not less than 400 years,' it seems doubtful whether *Sheward*, written in a seventeenth-century hand, is really the name of a possessor.

S. Leigh Sotheby, *Iconology of Watermarks*. 3 vols.<sup>1</sup>

C. M. Briquet, *Papiers et Filigranes des Archives de Gènes*. 1154-1700.

LIST OF WATERMARKS OCCURRING IN THE MS. OF JACOB'S WELL.

- A. *Flower of the Pome-granate between the leaves*. Midoux et Matton, No. 393, Laon, 1443.
- B. *Pair of Scissors*. Only little differing from Briquet's Nos. 80, 81; years 1452-1458.
- C. *The three Mounts or Hills with Cross*. Called by Midoux and Matton 'Un Gonfanon' No. 428. Laon, 1443. This mark is traced back by Sotheby as far as the '80 and '90 of the fourteenth century.
- D. *A Goat or Chamois (?)*.
- E. *Fleur-de-lis over the Dolphin*. Sotheby (*Principia Typographica*, vol. iii. p. 39) fixes its date about 1430. Found at Lincoln Cathedral in the MS. collection of R. Thornton who died about 1450. MS. A, i-xvii.
- F. *Head of the Goat or Capricorn*. With considerable differences found in Sotheby's Drawings, vol. i. Date fixed between 1436-1438.
- G. *Mitre with Fleur-de-lis (?)*.
- H. *Grape of thirty-two small oblong berries and one large and round one*. Comes very near one in Sotheby's Drawings, from the Accounts of Texel, 1443. Among Sotheby's specimens of papers there is a sheet bearing exactly the same mark, but not dated. Midoux has a similar mark among the 'filigranes du midi de la France,' dated 1453.
- I. *Ox with head turned in front*. Similar mark in Midoux, dated 'midi de la France, 1453.' Sotheby's Drawings contain a mark with the date 1456. This watermark occurs only on the sheets used for the subject-index.

The marks A to H are distributed among the eleven quires as follows:—

Quire I: 5 A, 1 B, 2 C. Quire II: 7 A, 1 C. Quire III: 8 A. Quire IV: 2 A, 6 D. Quire V: 5 D, 3 E. Quire VI: 7 C, 1 E. Quire VII: 4 C, 1 D, 3 F. Quire VIII: 6 C, 3 D. Quire IX: 4 G, 4 H. Quire X: 8 H. Quire XI: 6 H.

The dates fixed for the watermarks are—A 1443, B 1452, C 1443, D (?), E 1430, F 1436-1438, G (?), H 1443, I 1453. Consequently, the *terminus a quo*, resulting from the evidence of the watermarks, may be stated about 1440 for the bulk of the MS., and 1450 for the Index.

Pretty nearly the same conclusions are arrived at, if we examine the different hands which have worked at the MS. The bulk is written by the same hand from beginning to end, a distinct writing which only very seldom assumes a careless character.

<sup>1</sup> The four works last mentioned are collections of original drawings preserved in the British Museum.



Sometimes a few words are misplaced by an aberration of the eye to preceding or following lines, which shows that our MS. is not the original. Where omissions occur, they are generally easily restored. They have been marked by brackets. Corrupted passages are rare: instances will be found on pp. 143 and 292.

The leaves are covered with four columns apiece, two on either side. The period to which the handwriting belongs has been estimated, by Mr. Warner of the British Museum, between 1440 and 1450. The main part of the subject-index, according to the same authority, was written about 1470. Besides these two hands, the first of which also began the list of chapter-headings on fol. 5, we may discern two more. One that finished the list of headings, added the side-notes and wrote part of the subject-index; the other, which tried to restore some of the side-notes that had been cut off by the binder. The MS. has been bound twice at least. First, when the side-notes were injured, and then, in the present cover of ornamented Russia, in the year 1821, as we learn from a pencil-note on f. 5<sup>b</sup>.

The definitive judgement on the age of the MS. may be pronounced as follows: The space of time encompassed by the dates of watermarks is 1430 to 1453, most of the sheets showing marks about 1445. Considering the handwriting, its date may be fixed about the years 1445 to 1455. Now, the MS. not being an original, we may say that in all probability the work was composed in the first quarter of the fifteenth century.

This is about all the editor has to say for the present. And after having expressed his thanks to all that have helped him on in his work, he may wind up with the wish Dr. Furnivall once wrote to him: may this book excite as much interest in the members of the Early English Text Society as it did in him and me.

A. B.

GÖRZ, AUSTRIA,  
December, 1899.

## INDEX OF CHAPTER HEADINGS.

[Fol. 6 a.]		PAGE
1.	Qualiter de puteo concupiscencie fit fons Jacob. Ca <sup>m</sup> . primum <sup>1</sup>	1-5
2-4.	Exhortacio contra articulos sentencie excommunicacionis maioris. ij <sup>m</sup> . iij <sup>m</sup> . iiij <sup>m</sup> . & v <sup>m</sup> .	5-32
5.	De articulis sentencie excommunicacionis maioris <sup>2</sup>	32-36
6.	De modo decimandi. vj. cap <sup>m</sup> .	37-43
7.	Exhortacio decimandi. vij.	43-47
8.	De gradibus prohibitis in matrimonio contrahendo. viij.	48-54
9.	Recapitulacio compendiosa articulorum sentencie excommunicacionis. ix. cap <sup>m</sup> .	55-64
10.	De contricione, confessione, & satisfaccione. x.	64-68
11, 12.	De superbia. xj <sup>m</sup> . cap <sup>m</sup> . xij.	68-81
13.	De Inuidia. xiiij. cap <sup>m</sup> .	81-89
14, 15.	De Ira. xiiij. cap <sup>m</sup> . & xv.	89-103
16, 17.	De Accidia. xvj. & xvij.	103-117
18-20.	De cupiditate. xvij. xix. & xx.	117-141
21, 22.	De gula. xxj. xxij.	141-152
23.	De gula & vicio lingue. xxij.	152-158
24.	De luxuria. xxiiij.	158-167
25, 26.	De contricione. xxvj.	168-178
27, 28.	De confessione. xxvij. & xxviiij.	178-188
29, 30.	De satisfaccione. xxix. & xxx.	188-199
31-33.	De restitutione. xxxj. xxxij. xxxiiij.	199-216
34.	De quinque sensibus corporis. xxxiiij.	216-222
35.	De quinque sensibus spiritualibus. xxxv.	222-227
36.	De vanis cogitacionibus, verbis & operibus. xxxvj. capitulum	227-233
37, 38.	De mundicia & humilitate. xxxvij. xxxviiij. <sup>3</sup>	233-243
39.	De miticia & eius ramis. xxxix.	244-248

<sup>1</sup> The headings are written in black, the numbers following in red.

<sup>2</sup> The statements of this and the preceding items are not quite correct. The *exhortacio* occupies the second chapter only, while the three following chapters (3, 4, 5) are devoted to the enumeration of the articles of excommunication.

<sup>3</sup> The red figures of this column are partly vanished. In the text, chap. 38 has the title: 'De humilitate & timore filiali.'



	PAGE
40. De <i>misericordia</i> & dono pietatis. xl. ca <sup>m</sup> . . . . .	248-253
41. De amicitia. xli. . . . .	253-259
42. De malo regimine cordis, oris & operis. xlii. . . . .	259-265
43. De pace triplici & obediencia. xliii. . . . .	265-272
44. De equitate & de dono sciencie. xliiii. . . . .	272-279
45. De obstinacia cordis, oris, & operis. xlv. . . . .	280-287
46. De iusticia, probitate, & de dono fortitudinis. xlvj. . . . .	287-291
47. De probitate & ramis eius, & de dono fortitudinis. xlvij. . . . .	291-298
48. De satisfaccione, & de dono fortitudinis & de dono consilij. xlvij. . . . .	298-302
49. De prodigalitate. xlix. . . . .	303-307
50. De paupertate spiritus & largitate elemosina & misericordia. l. . . . .	307-313
51. De misericordia & ramis eius. lj. . . . . [In PART II.]	
52. De misericordia in vij. operibus corporalibus. lij. . . . .	
53. De elemosina. liij. . . . .	
54. De delicatis & de ieiunio. liiij. . . . .	
55. De abstinencia, de dono intellectus, sobrietate & de temper- ancia. lv. . . . .	
56. De ieiunio, delectacione & continencia coniugali. lvj. . . . .	
57. De continencia viduali & virginali. lvij. . . . .	
58. De continentia virginali & clericali. lvij. . . . .	
59. De castitate. lix. . . . .	
60. De gaudio spirituali & mundiali & de dono sapiencie. lx. . . . .	
61. De prudentia. lxj. . . . .	
62. De temperancia, modestia, sobrietate & continencia. lxij. . . . .	
63. De fortitudine, magnanimitate, paciencia & perseuerancia. lxij. . . . .	
64. De iusticia. lxiiij. . . . .	
65. De equitate & veritate. lxv. . . . .	
66, 67. De cimboło & articulis fidei. lxvj. lxvij. . . . .	
68. De recordacione peccatorum & dei beneficiorum. lxviij. . . . .	
69. De operibus fidei in trinitate. [lxix.] . . . . .	
70. De operibus fidei in humanitate xpi. lxx. capitulum . . . . .	
71. De sacramentis baptismi, confirmacionis, eukaristie, & de eorum operibus. lxxj. . . . .	[Fol. 5 b.]
72. De penitencia, extrema vnccione, ordine & de eorum operibus. lxxij. . . . .	
73. De matrimonio & eius operibus. lxxiiij. . . . .	
74. De caritate dei & hominis. lxxiiij. . . . .	
75. De dileccione domini ad homines. lxxv. . . . .	
76. De dileccione hominis ad dominum. lxxvj. . . . .	
77. De dileccione proximi. lxxvij. . . . .	
78. De timore supplicij. lxxviij. . . . .	
79. De spe premij. lxxix. . . . .	
80. De primo precepto. lxxx. . . . .	
81. De secundo precepto domini. lxxxj. . . . .	
82. De tercio precepto. lxxxij. . . . .	
83. De quarto precepto. lxxxiiij. . . . .	

	PAGE
84. De quinto precepto. lxxxliij. . . . .	
85. De Sexto precepto domini. lxxxv. . . . .	
86. De Septimo precepto. lxxxvj. . . . .	
87. De octavo precepto. lxxxvij. . . . .	
88. De nono & decimo preceptis. lxxxviiij. . . . .	
89. De misericordia & eius operibus. lxxxix. . . . .	
90. De graciaram accione, laude dei & oracione; lxxxx . . . .	
91. De Salutacione angelica. lxxxvj. . . . .	
92, 93. De oracione dominica. lxxxij. lxxxiiij. . . . .	
94. De wyndas, roop & bokett. lxxxliij. . . . .	
95. Recapitulacio tocius operis. lxxxv. . . . .	

Deo gracias.

Quere tabulas istius libri subsequentiis in fine libri.

# JACOB'S WELL

*Capitulum primum*<sup>1</sup>.

[Fol. 6 a.]

*Qualiter de puteo concupiscencie fit fons Jacob*<sup>2</sup>.

**W**HANN a man of craft wyll werkyn ony gret werk, pat  
4 askyth long labour, dyscretly he ymagyth & castyth  
be-forn in his herte how he wyll makyn it, & endyn it.  
Per-fore, sires, I purpose here-after gostly to makyn a gret  
werk, pat is, of a schelde pytt to makyn a depe welle. And  
8 pis may noȝt be don wyth-oute long labour, but it muste haue  
manye a day werk, er it be endyd & made. I suppose lxxxix.  
dayes & v. it muste be in werkyng<sup>3</sup>.

*Sirs, my purpose is to make a deep well of a shallow pit;*

But now, pis day, I wyl begynne to caste pis werk how it  
12 schal be wrouȝt. pis pytt is pi body, pat is clepyd be  
doctourys þe pytt of lust. pis pytt is so schelde of kynde pat  
it hath no kyndely spryng to receyve þe watyr of grace. But  
pis pytt, pi body, hath v. entrees, pat arn pi v. bodyly wyttes:  
16 pi syȝt, pin heryng, pi smellyng, pi mowth, pi towchyng. Be  
piȝe v. entrees þe stremys of watyr, pat is, þe artycles of þe  
gret curse, entryn ofte tymes in-to pi pytt, as *Jeremie*<sup>4</sup> seyth,  
'deth entryth in ȝow be ȝoure v. wyndowys. Mors intrauit

*and this is my scheme: the pit your body, has no natural source of grace, but it has five entrances, your senses, open to the streams of the great curse.*

<sup>1</sup> The heads of the chapters, as well as the initials, are red. The Latin quotations and the proper names are, as a rule, underlined with red ink. Some later hand has subdivided every chapter by means of letters A, B, C, &c. put in the margin, and different hands have added side-notes, most of them in Latin. The former will be found in the margin, the latter among the foot-notes.

<sup>2</sup> Cf. John iv. 6, and p. 185, 20.

<sup>3</sup> Corresponding to the ninety-four chapters following.

<sup>4</sup> Jer. ix. 21. The Vulgate reads: *ascendit mors per fenestras nostras*; and accordingly, the authorized English version has: *our windows*. But both the Wycliffe versions have the reading: *ȝoure windowes*, as it is in our text.



*per fenestras vestras.* þe dedly watyr of curse entryth þou be  
 3oure v. wyttes. 3oure soule, in þis pytt of corrupte watyr,  
 nedyth to cry in-to god: '*Saluum me fac, domine, quoniam*  
*intrauerunt aque vsque ad animam meam*<sup>1</sup>.' Saue me, þou god, 4  
 fro drenchyng, for watrys of cursyng han entryd my pytt to my  
 soule. what þise watris of cursyng be, & how it muste be  
 cast out of 3oure pytt with a scope of penaunce, þis schal be  
 my labour to teche 3ou here-after. 8

I will teach you  
 hereafter how  
 to cast out this  
 water of the  
 curse.

But below this  
 water, there is  
 a deep ooze,  
 the seven  
 deadly sins,

But 3it, vnder þis watyr in 3oure pytt, whan þe watyr is  
 scopyd out, is deep wose be-nethe, þat is, þe vij. dedly synnes,  
 in whiche þe soule styketh sumtyme so faste þat he may noȝt  
 out, but schulde peryssche. Abacuc ij.<sup>2</sup> '*ve illi qui congregat* 12  
*contra se lutum.*' wo to hym þat gaderyth in his pyt of his  
 body agens his soule<sup>3</sup> þe wose of dedly synne, for he hath gret  
 nede to seyn wyth David<sup>4</sup>: '*Eripe me de luto, vt non infigar!*'  
 lord, deliuere me out of þis wose of dedly synnes, þat I styke 16  
 noȝt þerin to be peryssched! My werk & labour schal be to  
 tellyn what is þis wose of þe vij. dedly synnes, & how 3e schul  
 caste out þis wose, ffirst wyth a skeet of contricyoun, and after  
 wyth a skauell of confessioun, and þanne schouelyn out clene 20  
 þe crummys, wyth þe schouele of satisfaccyoun.

which must be  
 cast out, with  
 the 'skeet' of  
 contrition, the  
 'skavel' of con-  
 fession, and the  
 shovel of satis-  
 faction.

And then, the  
 five watrgates,  
 your senses,  
 must be stopped.

3it, whanne 3oure pytt is scowryd clene fro þe watyr of curs,  
 & fro þe wose of dedly synnes, þe v. watyrgatys, þat is, 3oure  
 v. wyttes, muste be stoppyd, þat þe watyr of þe grete curs and 24  
 þe wose of dedly synnes entre noȝt in-to 3oure pytt agen.

Moreover, your  
 pit must be dug  
 deeper in per-  
 fection, with a  
 spade of clean-  
 ness,

More-ouer, be-cause þi pytt is noȝt depe in perfeccyoun, but  
 schelde in frelte and in febylnes, it muste be dolyvn deppere  
 wyth þe spade of clenness, and pere-wyth castyn out þe sande 28  
 & þe grauel þat lay vnder þe wose of synne, þat is, all þe  
 circumstancys of synne; and þanne delve down, wyth þe spade of  
 clenness, depe in þe ground of vertewys, contrarye to þe vij.  
 dedly synnes, tyl þou fynde vij. sprynges of watyr of grace, þat 32  
 is, vij. 3iftes of þe holy gost. And þanne þi welle is depe  
 ynow in perfeccyoun for to springe watyr of grace.

till you find the  
 seven springs of  
 grace, the gifts  
 of the Holy  
 Ghost.

<sup>1</sup> Ps. lxxviii. 2.

<sup>2</sup> Hab. ii. 6. Vulgate reads *aggravat*.

<sup>3</sup> MS. *body* crossed.

<sup>4</sup> Ps. lxxviii. 15.

- But panne | leuell pi ground of pi welle be-nethe, wyth þe [Fol. 6 b.]  
 leuell of equityte, and panne ley in þe welle by-nethe þe courblys  
 of þe artycles of þe feyth. panne take sande, þat is, mynde of  
 4 þoure synne, take watyr of weeping here-to & lyim brent in  
 fyir, þat is, crist, whyzt as chalk, wyth-outyn synne, brent  
 in his passioun, wyth fyir of tribulacyoun; haue hym in pi  
 mynde, wyth brenning loue for pi lyme, and take mynde of  
 8 pi synne for pi sand, & medle hem to-gedere wyth watyr of  
 wepyng, and late pis be thy mortere. panne sette pi lyne,  
 þat is, truthe, and þerby, vp-on þe curblys of pi feyth, ley pi  
 mortere & þe stonys of þe werkys of pi feyth. Then, level your well with equity; lay down the corbels, viz. the articles of the faith, take memory of your sin for sand, tears for water, burning love of Christ for lime, and mix it for mortar; and by the plumb line of truth, set the stones, the works of faith.
- ¶ Whanne pi welle is pus made wyth lyme & ston, pi soule  
 13 muste haue a laddere to styin vp by, out of pi depe welle in-to  
 heuen. þe laddere muste be charyte. þe o syde is love to god,  
 þe oþer syde is loue to man. þe nethyr stake is dreed of þe  
 16 doom, þe ouyr stake is hope of blysse. pis laddere of loue muste  
 haue x. stakys, þat is, kepyng of þe x. comandmentes. pis  
 laddere of loue muste haue xiiij. stakys mo, þat arn, vij. dedys  
 of mercy bodyly & vij. dedys of mercy gostly, & mo stakys, þat  
 20 arn, praysinges & thankynges to god and prayerys. an-oþer stake  
 in þoure laddere of loue muste be þe gretyng of oure lady, þat is,  
 þoure Aue maria. þe vij. heyest stakys in þoure laddere of loue  
 muste be vij. peticyouns in þoure Pater noster.
- ¶ whanne þoure welle is made & þoure laddere, 3e muste haue And to draw up water from the well, you want a windlass, mind,  
 25 a wyndas, & a roop, & a bokett, to drawyn vp watyr to drynke,  
 be-cause þoure welle is so deep. 'Neque in quo haurias habes,  
 & puteus altus est.' Johannes iiij.<sup>1</sup> [þe] wyndas muste be pi  
 28 mynde to turnyn þat abowtyn, vpward & dounward. þe roop a rope, belief,  
 muste be pi beleue; as pi welle is depe, þat muste be so long  
 þat it reche to helle, to erthe, & to heuen. pi bokett muste be and a bucket, desire of all goodness;  
 32 all euyll to all goodnes, wyth þe roop of trewe beleue, and loke  
 pi roop be threfold to-gedere in on, in feyth, hope, & charyte. and the rope be threfold, twined of faith, hope, and charity.  
 And, be þe wyndas of pi mynde, wyth pis roop made myzty in  
 thre lynkes, schal be turnyd vp þe bokett of pi desyre in

<sup>1</sup> John iv. 11.

goodnes, fylled wyth watyr of grace, to contemplacyoun in heuenly thinges, in whiche contemplacyoun þou schalt, in þe bokett of desyre, drinke þi fylle of þe sweet watyr of grace. þer-fore seyth crist<sup>1</sup>: 'Blyssed are þey þat hungryn & þrysten 4 after goodnesse, for þey schul be fylled,' þat is, wyth watyr of grace. þer-fore, 3e schul drawe watrys, in<sup>2</sup> ioye, of þe wellys of 3oure saveoure, þat is, of 3oure bodyis, þat arn þe wellys of Ɔ god. 'Haurietis aquas in gaudio de fontibus saluatoris.' 8 Ysaie xij.<sup>3</sup>

This work will I do in ninety-four days.

Now haue I ymagyd and cast all myn hool werk of þis welle; which I schal laboure to 3ou lxxxix. dayes and v., ere it be performyd. Be þis schewyd now, be-fore 3e schull knowe & 12 vnderstonde here-aftyr bettre what I mene, whanne I schewe more of þis werk. lokyth in þe begynnnyng of euery werk þat 3e do, how it schal be perfourmyd, & what schall be þe ende!

In beginning a work, bethink it well!

I rede in *gestis Alexandri* :

16

[*King Alexander's Precious Stone.*]

A jewel was presented to Alexander that could be outweighed by nothing;

A ston precyous was sent for a present to Kyng Alysandre. ¶ whanne þis smal precyous ston was leyd in a scole, it was so heuy, þat nothing, leyd in þe oper scole, were it neuere so heuy, myzte 20 weyin it vp. But | whanne þere was cast on þat ston in þe scole a lytel powdyr and duste of erthe, þe lyztest thyng þat myzt be leyd in þe oper skole, weyd it vp. þe wyse men wyth kyng Alysandre wondryd on þis mervayle. but oon of þe wysest seyde 24 to Alysandre: 'þis ston schewyth what 3e are. 3e weyin now in mennys hertys, in dreed of 3oure myzt, more þan all þe world, for all þe world dare nozt wythstonde 3ou. But in þise werkys of 3oure mygt, thyneke on þe ende! þat, whanne a lytel poudyr 28 of erthe is cast on 3ou in 3oure graue, 3e schul be lesse dred þan þe leste persone, and lest of pryce of all þe world!'

[Fol. 7 a.]

but a little dust cast upon it, made it light.

All wondered, but one said to the king: This shows what you are; mighty, while alive,

but less than the least, when covered with earth in your grave.

Friends, in beginning a work,

Ryght so, frendys, in þe begynnnyng of 3oure werkys, be þei Ɔ

<sup>1</sup> Matt. v. 6.

<sup>2</sup> Corr. in MS. above the line for of which has been erased.

<sup>3</sup> Is. xii. 3.

<sup>4</sup> MS. 'narracio' in margin.



neuere so depe in worschepe in þe scole of ȝoure lyif, þat þe  
 kunnyng & þe werkys of ony oper may noȝt be lyche, þat alle  
 men ȝou dredyn, & worschepyn, & mowe noȝt wythstande ȝou; ȝit  
 4 thynke of deth! whanne erthe is full ȝoure mowth, þanne þe think of death!  
 poorest beggere lyvyng is more in body of pryce þan ȝe.  
 late þus þe wyndas of ȝoure mynde turnyn downward to thynken  
 of deth, and, in þe roop of ȝoure beleue, seeth þe doom & peynys  
 8 of helle to þe dampnyd, & þe mede of blysse to þe sauȝd!  
 þanne, þe boket of ȝoure desyre schal bowyn in lownes, &  
 receyvin watyr of dreed in god, & be drawyn vp fro synne to  
 penaunce be hope of mercy, & reysed vp be love to vertewys,  
 12 þanne, of ȝoure bokett of desyre ȝe schul drynke, here watyr of joy!  
 grace, and in ȝoure ende þe swete wyne of ioȝe! *Ad quod nos*  
*perducat &c.*

Think of the  
 doom, and the  
 pains of hell!  
 Be humble,

and you shall  
 have grace and  
 joy!

## Capitulum Secundum.

Exhortacio contra articulos sentencie excommuni-  
 cacionis maioris.

16

3 YF þou haue a pytt or a welle þat is depe wyth corrupt  
 watyr, stynkyng & infecte, of which watyr ȝif þou drynke,  
 or vse, þou schalt be enpoysonyd; þe nedyth, for saluacyoun of  
 20 þi lyif, to scope out þat corrupte watyr. þis pytt is þi body, þe  
 which is clepyd þe pytt of lustys, *secundum doctorem Abuile*<sup>1</sup>.  
 þe watyr of þi pytt is þe grete curs. example: Stoppe a  
 scharpe stream rennyng of watyr in o place, & it brestyth out,  
 24 & entryth in-to an-oper place. Ryȝt so, þowȝ þe sentence of  
 þe gret curs is stoppyd out of o man, be dreed of god, be resoun,  
 or be techyng of goddys woord, or be good conscyens, it entryth  
 in-to an-oper man, be malyce & wyckydnes. ffor þe more þe

As a stream  
 stopped in one  
 place, overflows  
 another;

so the sentence  
 of the curse  
 taken from one  
 man, enters  
 another;

<sup>1</sup> Abuile is a form of Abbeville (Lat. Abbatisvilla), and the surname of the writer who is better known as Cardinal John Algrinus or Halgrinus, Archbishop of Besançon, the author of sermons, and the annotator of the commentary to the Song of Songs by Thomas Cisterciensis (cf. Migne, Patr. Lat. tom. 206).

and as the sea  
stirred by the  
wind, breaks  
through the  
dikes; so the  
cursed man, the  
more he is re-  
proved, the  
sooner he turns  
to sin again;

and as an inun-  
dation drowns  
the ground;

[Fol. 7 b.]

so the curse of  
the church  
destroys the  
soul of man.

The flood of the  
deluge flowed all  
over the hills;  
so the great  
curse reaches  
the proud and  
the rich, as well  
as the poor.

watyr in þe se is styred wyth þe wynde, þe more it flowyth,  
& brekyth out, ouer þe se-wallys in-to dyuerse placys. Ryȝt  
so, þe more þe cursed man is styred wyth þe wynd of goddys  
woord, & wyth þe wynd of teching & of reprovyng, þe more 4  
ofte tymes þe watyr of þe grete curs wyth þe stremys of his  
articles, be malice & wyckydnesse, entryth<sup>1</sup> in-to hym. he may  
seye with þe psalmystre: 'Torrentes iniquitatis conturbauerunt  
me<sup>2</sup>.' þise stremys of wyckydnesse, þat is, þe artycles of þe grete 8  
curse, haue turbelyd me. whanne þe watyr of þe se flowyth  
heyȝere, & be his stremys brekyth ouer þe se-walles in-to þe  
lowe grou(n)d, þanne drenchyth þe watyr þat grounde. Ryȝt so,  
whanne þe watyr of þe gret curs, wyth onye of his stremys, þat 12  
is, wyth ony of his artycles, flowyth out of holy cherche, &, be þe  
entre of malyce & wyckydnes, brekyth in-to hym þat is lowe  
& depe in synne, þanne þe sentence of þat curs drenchyth  
hym, & perysschyth his soule. perfore nedyth hym to crye 16  
wyth þe psalmystre<sup>3</sup>: 'Saluum me fac, deus, quoniam intraue-  
runt aque vsque ad animam meam!' Saue me, þou lord god,  
for<sup>4</sup> watrys of cursynges haue entryd my soule! 'libera me de  
profundis aquarum<sup>5</sup>!' delyuere me, lord, fro þe depe watrys of 20  
cursys! 'Non me demergat tempestas<sup>6</sup> aque, neque vrgeat  
super me puteus os suum<sup>7</sup>,' þat þe tempestys of þe watrys of  
cursys drenche me noȝt, ne þat þe pyt of lustys, wyth his  
mowth of temptacyoun, drenche noȝt my soule.

24

þe watyr of noes flood was so depe & hegh, þat it flowyd  
abouyn ony hyll in erthe, & drenchyd al þe world, saaf a fewe  
soulys. Ryȝt so, þis watyr & þis flood of þe gret curs  
flowyth hyȝe in-to þe hylles of prowde & ryche folk. Ps.<sup>8</sup> 28  
'Montes gurgis aquarum transijt.' þe swelwe of watrys of  
cursynges flowyth in-to the hylles of proude & ryche men. þise  
watyr of curs ouerflowyth þanne þe valleys of poore folk.

<sup>1</sup> MS. entryth entryth.

<sup>2</sup> Ps. xvii. 5.

<sup>3</sup> Ps. lxxviii. 2.

<sup>4</sup> fro erased in MS. and corr. in the margin.

<sup>5</sup> Ps. lxxviii. 15.

<sup>6</sup> Omitted in MS. and added in margin, & being cut off by the binder.

<sup>7</sup> Ps. lxxviii. 16.

<sup>8</sup> This quotation is not from the Psalms, but from Habakkuk iii. 1.

- Ps.<sup>1</sup> 'Adaquavit eos velut in abbisso multa.' ffor vnethis is pere hyge ne lowe þat dredyth to be drenchyd in pere watyr of curs. Whanne a flood of reyn or of oper stremys of watyr come in-to
- 4 a pytt, & alwey abydeþ pere-in styлле, þat pytt waxith depe wyth watyr. Ryzt so, þat persone in whom eueremore entryth þe stremys of curs, þat arn, þe articlys of þe sentencys, is depe
- 8 in curse. Ps.<sup>2</sup> 'Stetit vnda fluens, & congregata sunt abissi.' ffor whanne þe watyr of curs eueremore flowyth in, & is nozt voydyed out, þat man is depe in curs. Ps.<sup>3</sup> 'In me multitudo sonitus aquarum.' He may sey: In me is multitude of soundyng of watrys of cursynges. 'In fluminibus iratus es,
- 12 domine, in fluminibus furor tuus<sup>4</sup>.' þou lord god art wroth in pise flodys of pis gret curs, in pise flodys is þi felnes of wratthe. þe dowfe of noes schyp fonde no drye place to restyn him on, for þe watyr was so depe; þer-fore he turnyd
- 16 azen to þe schyp. Ryzt so, whanne þe holy gost may nozt restyn in hym þat is depe in watyr of curse, he turnyth away fro hym to þe schip of holy cherch, þat is, to alle god folk þat arn in grace. 'Quia in maliuolam (sic!) animam non intro-
- 20 ibit sapiencia<sup>5</sup>.' In-to a malycyous soule in curs schal entre no wysdom of þe holy gost. þe cursyd man may sey þus wyth þe Ps. 'Veni in altitudinem maris, & tempestas demersit me<sup>6</sup>.' I am come in-to þe depe of þe se of þe gret curse, & þe tempest
- 24 þerof hath drenchyd me.
- þif þou fell in-to a depe pytt, & schuldyst be dronchyn, but þou were holpyn, and oon holpe þe out, & savyd þi lyif, þou were myche bonde to louyn him, & nozt to hatyn him.
- 28 And also, þif þou were blynd, & wentyst be þe weye to þat pyt warde, and schuldyst falle pere-in, & peryssche, but þou were led þerfro; þif oon led þe fro þat peryle of deth, þou were myche beholde to loue hym al þi lyve after. þe depe pytt is þe
- 32 depe sentens of þe grete curs. þou art blynde in ignoraunce, & seest nozt, ne knowyst nozt þe watyr of pis pytt, þat is for

A pit which is never scooped out, grows deep;

so the man is deep in curse who is never absolved.

As Noah's dove returned to the ark;

so the Holy Ghost, if he cannot rest in man, returns to the church!

If thou hadst fallen into a pit,

or hadst come towards one, in blindness, thou wouldst be much beholden to love him who saved thee.

<sup>1</sup> Ps. lxxvii. 15.

<sup>2</sup> Not from Psalms, but from Exod. xv. 8.

<sup>3</sup> Ps. lxxvi. 18.

<sup>4</sup> Hab. iii. 8.

<sup>5</sup> Sap. i. 4.

<sup>6</sup> Ps. lxxviii. 3.



[Fol. 8 a.]

So, if the priest  
teaches thee the  
articles, and  
warns thee, of  
the great curse,  
thou shouldst  
love him all  
thy life.

Therefore, when  
I show you the  
articles of the  
sentence here-  
after, be not  
wroth, but glad!  
And if you are  
guilty, amend;  
and if guiltless,  
beware!

For God shall  
reward everyone  
after his doings.

As a sword  
severs the soul  
from the body,

so the curse  
severs God from  
men,

and they are  
dead, and all  
their works,

to saye, þou art a layman, & knowyst noȝt þe artycles of þe  
sentencys, & art falle pere-in, & seest noȝt þe peryles, but  
schuldest perysche in soule endlesly in deth | of helle, ȝif þi  
gostly fadyr besye hym in gostly techyng to warne þe of þe 4  
peryles þat þou art in, & helpe þe in-as-myche as he may, for  
to drawe þe wyth his good counseyl out of þat pyt of curs. þou  
awȝtyst noȝt to hatyn þi curate, but þou awȝtyst for to louyn hym  
al þi lyif. And awȝtyst gretly to desyre to heryn his warnyng 8  
& his teching, þat þe lyif of þi soule myȝt be sauȝd. þowȝ þou  
be noȝt fallyn in þis pytt of þe gret curs, ȝit happely þou art so  
blynd in vnknowyng, þat, ȝif þis artycles of sentence were noȝt  
schewyd to þe, þou schuldest vnwarly fallyn pere-in & peryssche. 12  
Myche art þou þanne beholde to þi curate þat schewyth to þe þo  
artycles of þe curs, wyth his warnyng & his teching, for to drawe  
þe fro þat perlyous (sic) pytt of curs þat þou fall noȝt pere-in.  
þerfore, whanne I schewe to ȝou an-oper day þe artycles of þe 16  
sentencys, beeth noȝt euyȝ payed wyth me, but beth glad to  
here hem. and ȝif ȝe fele ȝou gylty in hem, ȝerne amende ȝou  
wyth perfyȝt penaunce, þat ȝe peryssche noȝt in soule. And  
ȝif ȝe fynde ȝou vngylty in hem, beth ware & kepe ȝou þerfro ; 20  
for ȝif ȝe dyed gylty wyth-oute repentaunce in ony of þo artycles,  
but ȝoure soule come aȝen to ȝoure body be goddys grace, & dede  
penaunce ; þowȝ oure lady, alle aungellys, & seyntys togedere  
knelynge, prayed for ȝou, ȝe schulde be damnyd be þe ryghtwys- 24  
nes of god. ffor god schal ȝelde euery man after his werkys in  
his ende. as he is foundyn in his deth, so schal he be demyd !  
ffor as a swerd, smytyng a dedly stroke, departyth þe soule fro þe  
body, & sleeth þat persone whom he so dedly woundyȝt ; Ryȝt 28  
so, þe swerd of holy cherche, þat is, þe sentence of þe grete curs  
in ony of his artycles, smyteth & sleeth hem þat ben gylty  
pere-in ; for it departyth god fro hem, þat is þe lyif of here soule,  
as a swerd departyth þe body fro þe soule of hem þat he dedly 32  
woundyȝt. and so þei ben dede, & alle here werkys/ for þei  
be departyd fro god & alle sayntes/ departyd fro þe helpe of  
þe passioun & þe deth of crist/ fro alle þe sacramentys and  
suffragys of holy cherch/ and whil þey ben in þat plyȝt/ þei 36

schul neuere haue part of cristen mannys prayere in heuen ne for ever!  
 in erthe! as wytenessyth seynt Austyn, whom þe lawe rehersyth,  
 xj. q. iij. 'christianus<sup>1</sup>.' Alle þat ben gylty in þe artycles of þe  
 4 sentence, tyl þei come to amendement, þei be cursyd in slepyng,  
 in wakyng, in stondyng, in syttyng, in going, in lyggynge, in  
 spekyng, in silence, in etyng, in drynkyng, & in all here werk-  
 yng. In þis cursyng, who-so deye vnrepentaunt, schal haue  
 8 a dredeful ende!

Ⓒ [The Vision of Clerk Ode's Man.]

Exaump<sup>2</sup>. I fynde in a tale de gestis anglorum þat pere Ode, a rich  
 was a clerk of gret astate, þat hyzt Ode, but he was cursed in clerk, fell sick.  
 12 his werkys, nozt dredyng þe censure of holy cherche. he lay  
 syke, & sente his man to lundo for lechecraft. His man, be þe His man going  
 weye, wente wyth, & nyzt com | vp-on hym. he myzte fynde [Fol. 8 b.]  
 non herberwe but in an old forlatyn cote. þus he lay in an medical advice,  
 16 herne. þat nyght his mayster deyid. At mydnyzt, feendys lost his way,  
 comyn in-to þat cote þere þe man restyd in þe herne, & in þe and found  
 mydflore þey sett a brennyng chayre, in whiche here kyng as shelter in a de-  
 prince of feendys sate on hyze. A-forn hym was brouzt forth, serted cottage.  
 20 wyth opere feendys, þe soule of Ode, mayster of þat man rest- There he saw  
 ynge in þe herne of þat hows. þat man, seing þo feendys & þe his master being  
 soule of his mayster Ode in þe feendys hondys, was sore adred. tortured by  
 þat soule of Ode, brouzt in an yren leep all glowynge as fyre, fiends.  
 24 cryed horribely for payne. þe kyng deuyl seyde to hym:  
 'Ode, þou hast lovyd wel ese & reste, tendyrnesse to lyn & For his love of  
 to gon in softe & delycat beddyng & clothyng, & in swete bathys, case,  
 & to slepe longe in bedde. þefore þou schalt now tendyry  
 28 ben bathed & wasschyd!' þe feend dede hym be bathyd, & he was bathed  
 boyled, & sodyn, in pycche & oyle all sethyng ouer þe fyre. þe in boiling pitch,  
 soule roryd for payne as a feend, & seyde: 'Acursyd be fadyr, that for pain, he  
 þat me begat, & modyr, þat me conceuyd & bare<sup>3</sup>, þat euere and mother.

<sup>1</sup> The quotations from the Corpus Juris Canonici will be given in the modern form, with the page of A. L. Richter and A. Friedberg's edition (Leipsic 1879), put in brackets, as thus: cap. 32. Causa 11. quæstio 3 [i. 653].

<sup>2</sup> MS. in margin: 'narracio de gestis anglorum.'

<sup>3</sup> MS. in margin: 'maledixit patri & matri.'

brouȝt me forth, to be in þis plyȝt!’ þe mayster deuyl seyde to hym: ‘þou schalt ȝit speke better, er þou go! Be-cause þou ley softe in þi bed, & sleepe in tyme of þi goddys seruise, & euere more were langelyng in cherche & in processyouns<sup>1</sup>, þerfore þou 4 schalt lyȝn on a softe bed!’ he made hym be leyd on a brennyng grydeȝ ouer brennyng wylde fyir. þus he was rostyd wyth brennyng bremston, wyth blowyng vnder of bel[wes]. whanne he was al for-rostyd, fryed, & scaldyd, & þus for-brent, he roryd 8 as a deuyl for peyne, & seyde: ‘I forsake my cristendaȝ, I forsake aȝȝ holy cherche, & alle þe sacramentys<sup>2</sup>! allas, þat euere I was baptysed, & toke any sacrament, to be þus forpeyned!’ þe mayster feend seyde to hym: ‘Ode, þou hast ben slowe to 12 heryn goddys seruise, of euyl wyll to heryn goddys woord, & as a fals cristenȝ man, brokyn þe comaundmentys of þi god. þou hast be redy to hyndere holy cherche, & redy to falle in-to þe artycles of þe gret curse; þerfore art þou þus rostyd. for þou 16 art falsere in þi cristenȝ lawe to þi god þan hethyȝn men þat neuere toke cristendaȝ. Ode, ȝit schalt þou speke better! þou hast be a glotoun & drunkelewe<sup>3</sup>, & out of mesure louyd delycacyes & lustys of þi flesch. and þou louedyst no scharpenesse 20 of penaunce. þou woldyst noȝt forsake þi synne, ne þi cursed werkys. þerfore, after þin hete, þou hast thyrst; þerfore, þou schalt drynke!’ he made hym drynke reed brennyng metal moltyn, tyl it ran out of his nose, eyȝin, & erys. þanne seyde 24 Ode: ‘Cursed be god in heuen<sup>4</sup>, þat euere he made me, þat euere he browȝt me forth, þat euere he bouȝte me wyth his blood, for to suffre þis peyne! I curse hym/ I forsake hym/ I forsake al þe mede of his passioun & of his deth!/ I curse, 28 & I forsake marie, his modyr!/ I curse, & I forsake alle þe seyntyngs!/ I curse, & I forsake, al þe helpe of prayerys/ & al þe helpe & mede of gode werkys in heuen & in | erthe!’ In þis

For sleeping and ‘jangling’ in church,

he was roasted on a gridiron,

and he renounced christianity.

And for having been a glutton and drunkard,

he was made to drink molten metal, and he cursed God and the Saints.

[Fol. 9 a.]

<sup>1</sup> MS. in margin: ‘mollicies et dormicio in tempore domini servitij & garulacio in ecclesia & processione.’

<sup>2</sup> MS. in margin: ‘relinquo cristianitatem & ecclesiam & sacramenta.’

<sup>3</sup> MS. in margin: ‘glotoun & drunkelewe.’

<sup>4</sup> MS. in margin: ‘maledictus deus.’



drynk & in pise woordys, he turnyd al blak lyche þe feend. Then he turned all black, and the master-fiend kissed him as one of his,  
 þanne þe mayster feend kyssed him, & seyde: 'Ode now art þou oure freend & oon of vs. þerfore, þou schalt dwelle wyth  
 4 vs, & be rewardyd for þi synne þat þou hast don to vs, & for iangel yng in goddys seruise.' þe ground openyd, þe feendys  
 prewe him doun to þe pytt of helle, þe erthe closyd azen. þe and threw him down into hell.  
 feendys vanyssched away. þe servaunt of Ode went hom azen,  
 8 & fonde his mayster deed & blak as pych.

þerfore, þou man & womman þat heryst þe woord of god wyth Therefore beware of the peril of sin,  
 þin erys, be ware of þe peryle of þi synne & of þe articles of þe  
 gret curs! for ȝif þou dredyst hem noȝt, ne wylt noȝt lefe hem,  
 12 but dyest wyth-oute repentauns, þou schalt be bathyd, as Ode was, in brennyng pych & oyle! þou schalt be rostyd and fryed  
 in þe fyir of helle! þou schalt drynken reed boylyng metal!  
 þou schalt be lyche þe feend! And as a woodman in frenesy  
 16 forsakyth & dyspyseth his god, so þou, for peyne, schalt in malyce  
 forsake þi baptem, þi fadyr, þi modyr, & al holy cherch, wyth  
 alle here sacramentys! þou schalt forsake þi god, oure lady, &  
 alle seyntys! þou schalt be lyche þe feend! þou schalt be  
 20 drenchyd in þe pytt of helle, as þe cursyd man Ode was, ȝif  
 þou be gylty in þe grete curs, & deye wyth-oute repentaunce!  
 Whanne þi curat schewyth to þe þe artycles of þe curse, go noȝt  
 out of þe cherche, tyl þey be schewyd, for no cause, but here hem and hear the articles of the great curse!  
 24 wyth full wyll. & ȝif þou be gylty in hem, be sory in herte, &  
 loue þi fadyr, þat warnyth þe of þat peryle. & afterward to þi  
 confessour be schrevyn þere-of, & make amendys be þe counseyl  
 of þi confessour. and þanne schalt þou be blyssed, þere before  
 28 þou were cursyd; and þanne schalt þou be goddys chyld, þere  
 before þou were þe deuelys chyld; þanne schalt þou be saued,  
 & come to blysse, þere before þou were in þe weye of dampna-  
 cyoun, and schuldyst a gon to helle! þus þou mayst  
 32 be chaungyd, ȝif þou wylt. Ps.<sup>1</sup> 'Hec mutacio dextere  
 excelsi.'

<sup>1</sup> Ps. lxxvi. 11.

[*The Contrite Scholar of Paris.*]

A scholar of  
Paris

Example<sup>1</sup>. Cesarius dicit: A scolere of paryse dede hor-  
ryble synnes, & was a cursed lyuere, & durst noȝt for schame  
be schreuyñ perof longe tyme. At þe laste, through grace of god, 4  
he tooke sorwe in herte so myche, þat his sorwe ouercom his  
schame. he wente to schryvyn hym to þe priour of seynt  
victouris. but in his schryfte he hadde swyche sorwe, syȝhynges,  
& sobbynges in þe throte, & terys in þe eyȝin, þat his voys 8  
fayled, & he myȝt speke no woord. þe pryour bad hym go &  
wryte his synnes, & schewe hem to hym wretyn. he wente  
& wrote hem, & comm aȝen to þe priour, & no woord myȝt he  
speke to þe pryour, for wepyng & sobbyng. þanne to þe priour 12  
he took þe scrowe, wretyn wyth his synnes. þe priour redde  
hem. þei were so grete, þat þe priour askyd him leue to schewe  
þat scrowe wyth his synnes to an-oper wysere man, to askyn  
hym counseyl be leve of þe scolere. In presens of þe priour, 16  
an-oper man, an Abbot, lokyd on þe scrowe, & seyde to þe  
priour: 'here is wretyn ryȝt nouȝt.' þe priour seyde to þe  
abbot: 'þis ȝunge man wrote here-inne his synnes, & I redde  
hem in þis same scrowe; but now I se þat god, of his mercy, 20  
hath forȝouyn þis scolere his cursed synnes,<sup>2</sup> for his grete sorwe  
& penaunce. And in tokne þereof, | his synnes are don out of  
þis lettere be goddys grace.' þe Abbot & þe priour toȝydere  
seydin to þe scolere þat god had voydyd his synnes out of þat 24  
lettere, in counfortyng him þat his synnes ben forgeuyn. þanne  
wente þe clerk hom blyssed, þat be-forn was cursyd, and after-  
ward led a blyssed lyif in-to his ende. And þanne he wente  
vnto þe blysse of heuenð. 28

was so sorry for  
his sins, that in  
confession, his  
voice failed.

The prior bade  
him write them  
down.

With the scroll,  
the prior went  
to ask an abbot's  
counsel,

but there the  
writing had  
vanished from  
the scroll,

[Fol. 9 b.]

and the scholar's  
sins were for-  
given.

Therefore, hear  
the articles of  
the curse,

confess,

Ryȝt so, whanne þe articles of þe curs be schewyd before ȝou,  
goth noȝt away, but pacyently heryth hem, and ȝif ȝe be vngylti,  
beth ware, & fleeth hem, and ȝif ȝe be gylty, be sory in herte,  
& dredyth hem, & lounth ȝoure curate, þat warnyth ȝou of ȝoure 32  
peryles! and ȝerne, wyth full sorwe of herte, beeth schreuyñ,

<sup>1</sup> MS. in margin: '*Exemplum cesarij.*'

<sup>2</sup> MS. | synnes | cursed.

& makyth amendys, be þe cou(n)seyl of ȝoure confessour ! And and amend !  
 panne, as þis clerk, ȝe schal be chaungyd fro curs to blysse,  
 fro synne to grace, fro peyne to ioie ! Ad quod nos perducatur  
 4 &c.

## Capitulum Tercium.

### Sentencie.

**A**PE oper day, I tolde ȝou in general þat ȝour body is a pyt of <sup>The articles of the curse</sup>  
 8 lustys, and þe grete curse is þere-in as a corrupt watyr.  
 but þis day & opere dayes folwyng, I schal telle ȝou in specyal  
 þe stremys of þe watyr, þat is, þe articles of þe gret curse.

**B**E holy cherche it is ordeynid þat curatys of mannys soule <sup>have to be shown four times a year,</sup>  
 12 owyn to schewyn iiij. tymes in þe ȝere, or do schewe, to here  
 peryschenys þe artycles of þe sentens of þe grete curs whiche  
 þat arn most vsed. And þise artycles schulde be schewyd in  
 euery qwartere of þe ȝere onys, or oftene ȝif it were nede, þat is  
 16 for to say, in þe soneday next after þe feste of seynt Myzhell, or  
 ellys in þe first soneday of Aduent, in þe first soneday or þe  
 thredde soneday of lentoun, and in þe soneday next after  
 wytsoneday, and in þe soneday next aftyr lamnesse day. Ex  
 20 consiliis oxon̄ primo & ij. celebratis<sup>1</sup>. And þise artycles, ȝif  
 it were nedeful, schulde be schewyd solemnely, þat is, wyth cros  
 standyng, wyth bellys ryngyng, wyth candelys brennyng, &  
 after-ward quenched. Ex consilio oxon̄ ij. celebrato ; ex  
 24 constitucionibus domini Johannis Mephām<sup>2</sup> & domini Johannis  
 Stratford<sup>3</sup>.

þise sentencys schulde be schewyd vnder þis forme : Be þe by this formula.

<sup>1</sup> The first A.D. 1160, the second A.D. 1222 ; cf. Concilia Magnae Britanniae et Hiberniae, ed. Wilkins, i. pp. 438, 585.

<sup>2</sup> Simon Mephām, Archbishop of Canterbury, 1327 till 1333. *Johannis* in MS. is mistaken for *Simon* ; cf. p. 19, l. 27. Mephām's Constitutions in Wilkins, ii. pp. 552, 560.

<sup>3</sup> Ioannes Stratford, Archbishop of Canterbury, 1333 till 1348. His Constitutions ed. Wilkins, ii. pp. 675 sqq.



auctoryte & powere of almyȝty god, fadyr & sone & holy gost, and of þe glorious mayde marie, modyr of god, oure lord ihesu crist, & of seynt Myȝhel archaungyl, & of alle archaungelys & aungelys; be þe auctoryte of seynt Johun baptyst, & of alle 4 holy patriarkys & prophetys, and of þe holy apostlys Petyr & powle, & of seynt Johun þe euangelyst; be þe auctoryte & powere of þe blyssed marterys, Steuē, laurence, & seynt Tomays, & of alle holy martyres, & of alle holy confessourys; 8 be þe auctoryte & powere of þe blyssed maydenys Katerine, Cristine, & Margarete, & of alle holy maydenys, & of alle holy sayntes, þat is for to seye, be þe auctoryte & power of all holy cherk in heuen & in erthe, we denounce & schewe acursyd 12 in þe sentens of þe gret curs, þat is to say, we schewe hem dampnyd & departyd fro god, and fro alle prayerys & suffragys of holy cherk, and fro alle þe sacramentys. And we schewe hem to be takyn to þe powere of sathan, þe fend, to deth, & to 16 dampnacyoun of body & of soule, tyl þei come to amendement be verry penauce, & ben | asoyled. Alle þo þat wytingly & malyciusly fallyn in ony artycles of þe sentence of cursyng, of þe whiche I schaff schewe summe to ȝou at þis tyme, & summe 20 at oþere tymes for lesse taryng.

[Fol. 10a.]

Accursed are they who deprive church or chanel of any right or privilege,

¶ We denounce acursed alle þo þat malyciously deprive of here ryght & of here lawe holy cherche or chapell, chercheȝerd or chapelȝerd, or ony oþer place halwyd or pryuylegyd. In þis 24 arn vnderstondyn acursyd alle þo þat takyn fro holy cherche his ryght, & alle þat brekyn þe fredom of holy cherche, eythir generafl fredom, þat longyth to all holy cherche, eythir particulere fredom, þat sum cherche, in party & in specyall, hath 28 more þan an oþer, whethir þe fredom be spiritual or temporal. And be þis artycle are þei acursyd þat pursewyn wryttes or letterys in ony lay court, to lettyn þe proces of lawe of holy cherche in swyche causys þat schulde be demyd be non oþer 32 lawe. And alle þat falsly [lettyn?] ony processe of archebysschop or bysschop, or fien away fro vnder here lawfull correccoun. *Ex consiliis oxon̄ primo & ij. celebratis, capitulo primo.*

and who hinder

¶ Also alle þo ben acursyd þat lettyn or trubelyn, be powere, 36

dreed, or counseyl, þe pees of oure kyng & of his reem, or <sup>the king's peace, or the law of his realm,</sup> purposin, comettyn, eastyn, or ymagyn deth, or dysseyzt, or ony oper wrong, to þe kyng or qween, or to here chyldere, to lettyn here  
 4 lawe or here ryght. In þis artycle is vnderstonde acursyd, nozt only comoun ryserys azens þe pees, but alle opyn thevys & opere þat impugne azen þe lawe & þe ryzt of oure kyng & of his reem. And alle þat beryn fals wytnesse wyttyngly, or procuryn þer-to,  
 8 or brynge forth swyche wytnessys, for to lettyn ryztfull matrimonye, or for to dysheryte ony persone of his ryght. And alle aduocatys þat in causys of ryztfull matrimonye malycyously potyn forth false excepcyouns, to lettyn trewe matrimonye,  
 12 wherfore þe proces of þe cause is lettyn & taryed. Ex consilio oxon̄ c. p.(?) celebrato & ex constitucionibus Johannis Stratford capitulo ij. & Lamhethe<sup>1</sup>.

¶ And alle þo arn acursyd þat for malyce, or wyunnyng, or <sup>and slanderers,</sup> fauour, or for ony oper cause, dyffamyn or slaunderyn ony persone, & apeyryn his name among gode men & worschipfull, þere he was nozt defamyd be-forn, & for þat slaundre he is put to his purgacyoun.

¶ Also alle þo þat malycyously puttyn forth, or procuryn, ony <sup>and who hinder a patron's right,</sup> stryif, debate, or ple, in patronage of ony cherch in tyme of voydaunce, wherfore þe verry patroun is lettyn þat tyme of his ryzt.

¶ And alle þo ben acursyd þat forsakyn to fulfyllen þe <sup>and who refuse to imprison, or hinder men from imprisoning the excommunicate,</sup> comaundement of þe kyng, whan̄ he sent out to takyn hem to prisoun þat ben opynly acursyd; & alle þat lettyn þe takyng of hem, or procuryn to lettyn; and alle þat helpyn hem to be  
 28 delyuered out of prysoun vnryztfully, azens þe lawe & chastysyng of holy cherehe. And alle comoun baratourys, felouns, <sup>and all common disturbers,</sup> & here mayntenourys, conspyratourys, confederatourys; alle þat wyttyngly takyn on hande false qwarellys, alle forswererys on  
 32 þe holy doon̄ in assyses, a-fore kyng, iustyses, or a-forn ony oper lawefull, spiritual or temperafl, & þat princepally in

<sup>1</sup> The Constitutions meant here, are those published in London (Lambeth), 1342. Wilkins, ii. pp. 681 and 696. The chapter quoted is on p. 702.

dyscherytyng or in depyryng þe ryght of holy cherch, or in lettyn þe dedys wytt, or trewe matrimonye. *Articuli pre-dicti colliguntur ex consiliis oxon̄ & ex constitutionibus Stratford & Lamheth.*

and who, for  
grain's sake,  
prevent the  
agreement of  
pleaders in  
law-courts,  
[Fol. 10 b.]

¶ We denouncyn hem acursed þat mede takyn, to lettyn þe pees, þat þe partyes pletyn & stryvyng in þe lawe to-gedere schulde noȝt ben acordyd. And | þey may noȝt ben a-soyled, tyl þey haue payed aȝen to þe ȝyvere þat þey haue take, 8 & als myche to pore folk. *Ex constitutionibus Octoboni, capitulo 'Cum partes'.* hoc intellige de iudicibus & alijs, qui non sinunt partes concordare, & in quantum in se est, impediunt concordiam.

4

12

and who injure  
or steal any of  
holy church  
property,

¶ Also we schewyn alle þo acursyd þat in vyolens & malyce wastyn, brekyn, perysschen, dystroyen, occupyen, stelyn, ledyn, beryn, or do beryn, away þe godys þat longyth to graungys, manerys, or to possessiouns of prelatys, or persounys, vykerys, 16 or of ony opere men of holy cherche, aȝens þe wytt of hem or of here deputeis, or of here keperys of þo godys, & alle þat helpe pere-to, or ȝeue per-to fauour or counseyl. *Ex constitutionibus Octoboni, capitulo 'Ad tutelam'.*

20

and who drag  
out of a church  
any one who has  
sought asylum,

¶ We schewyn alle þo acursyd þat violently drawyn out of holy cherche or cherchȝerd, out of cloystre, or place priuyleged, ony persone þat fled thedyr for socour & helpe, but it be in swyche causys as þe lawe ȝeuyth leue. Alle arn acursed þat 24 lettyn hem of here lyiflode, whil þey ben in holy cherche. And alle þat robbyn, brekȝn, or brennyn, holy cherche violently, or chapel, or place relygyous, or opere placys halwyd or priuylegyd, or brekyn crosses, awterys, or ymagys, in dyspyȝt & vyolens. 28 Be þis artycle are þey vnderstonde acursyd þat stelyn or beryn violently out of holy cherche holy cherchȝ good, or ony oper good, put pere to be kept, or beryn away, or stelyn holy cherche good out of ony oper place vnhalwyd. And alle arn acursed þat 32 ben wel payed, þat swyche thynges schulde be don in here name,

and who rob,  
break, or burn,  
a church or any  
sacred object of  
worship.

<sup>1</sup> Ottobonus, Cardinal, P. R. Legatus; his Constitutions were issued A.D. 1268. Wilkins, ii. p. 12.

<sup>2</sup> Ibid. p. 3.



be here servauntys, or opere vnder here powere, & alle þat ȝeuyn  
 þer-to helpe, counseyl, or fauour. *Predicti articuli colliguntur*  
*ex consiliis oxon, Octoboni, & ex constitutionibus Stratford,*  
 4 *Lambeth, & Redyng<sup>1</sup>, & extravagantes de sententia excommu-*  
*nicationis, 'Tua nos<sup>2</sup>, & capitulo 'Conquestus<sup>3</sup>.'*

¶ And alle þat malyceously don aȝens ony of þe articles þat  
 are conteyned in þe grete chartre & in þe chartre of þe forest,  
 8 which sentence was ȝouyn vpon hem þat trespasyn in þo artycles  
 be Boniface, erchebysschop of cauntyrbury<sup>4</sup>, and be v. opere  
 bysschopys, his suffragans, whiche sentence hath ofte be con-  
 fermyd at þe court of rome. in þe grete chartre ben xxxiiij.  
 12 articles; In þe chartre of þe forest ben xl. artycles; aȝens  
 whiche artycles þe trespasourys ben acursyd, ȝif þei knowyn it.

¶ And alle þat dyffowlyn holy cherk violently, in schedyng of  
 manny's blood opynly, or in doing openly þe synne of lechery,  
 16 or ony oper foul & horryble synne, wherfore holy cherk nedyth  
 to be reconsyld. And alle þat vyolently & vnryȝtfully brennyng  
 howseys. And alle clerkys arn acursed þat beryn armys aȝens  
 þe pes, & felawyn hem wyth thevys & wyth opere mysdoerys, &  
 20 alle þat comaundyn opere to don raveyn & thefte, & alle  
 raueynourys. And þey may noȝt ben assoyled, tyl þei haue  
 made restitucyoun, be þe doom of here bysschop. *Ex consti-*  
*tutionibus Octoboni, 'Quoniam in armis<sup>5</sup>.'*

and who infringe  
 the articles of  
 the Great  
 Charter and of  
 the Charter of  
 the Forests,

and who pollute  
 a church,

and incen-  
 diaries, and  
 clerks who wear  
 arms, or associ-  
 ate themselves  
 with thieves,  
 etc.

<sup>1</sup> At the Council of Reading, A.D. 1279, Archbishop John Peckham of Canterbury (1279 till 1292), published part of his Constitutions. Wilkins, ii. p. 33.

<sup>2</sup> The Extravagants are now quoted thus: c. 19, X. (scil. extra) de sententia excommunicationis. 5. 39 [Corpus Juris Canonici, ii. 896].

<sup>3</sup> Ibid. c. 22.

<sup>4</sup> Bonifacius de Sabaudia, elected 1240, consecrated 1245, died 1270. His Constitutions published at Lambeth, A.D. 1261. (Wilkins, i. p. 746.) In this place, however, the quotation of Boniface seems to be a mistake. In his Constitutions, he only refers to the breach of forest-law committed by clergymen, which did not involve excommunication (Wilkins, i. p. 750). The fact alluded to in the text, took place under Archbishop Robert Winchelsey in 1298, after King Edward I had solemnly confirmed the Great Charter and the Charter of the Forests at Ghent, in November 1297 (Wilkins, ii. p. 240).

<sup>5</sup> Wilkins, ii. p. 3.

and who hinder  
wills or legacies,

¶ Also we schewyn hem acursed þat lettyn, or procuryn to lettyn, þe last wyll of þe dede; namely in swyche thynges as þey mowe lawfully beqwethe, by lawe or by consuetude. And also alle þo þat lettyn, or procuryn to lettyn, wyif | or sengle 4 womman, here oweñ wyif or oþeris, þat þei mowe noȝt frely makyn here testament of suche thynges þat are ryȝtfull & lawefull, or of suche thynges þat arn vsed be custome. Ex *constitucionibus Bonifacii capitulo 'Contingit'*<sup>1</sup>, & ex *consistoriis aliorum archiepiscoporum cantuariensium*. ¶

and who  
accumulate  
prebends,

¶ And alle þey bene<sup>2</sup> acursed þat receyvin & holdyn pluralyte of cherechys, hauyng cure of soule, but ȝif it be by dyspensacyoun of þe court of Rome. Ex *Constitucionibus* 12 Rading, *capitulo primo*<sup>3</sup>.

and usurers, and  
all guilty of  
simony,

¶ And alle opyn godelerys arn acursed; & alle þat opynly vsyn symonye. Ex *constitucionibus* oxoñ, Rading, & Peckham<sup>4</sup>; & *extravagantes de vsuris*<sup>5</sup>. 16

and witches,

¶ And alle wytchys arn acursyd, & alle þo þat on hem byleuyn in here wycche-craft, & alle þat hem fauouryn. Ex *consiliis* oxoñ j. & ij. *celebratis*, c<sup>o</sup> p<sup>o</sup>; & per Raymundum<sup>6</sup>.

and heretics,

And alle heretykys, & alle þat consentyn to hem, or beleuyn on 20 hem in here heresy, or counseylin, helpyn, defendyn, fauouryn, or receyvyn. Ex *consil* oxoñ, c<sup>o</sup> p<sup>o</sup>; & ex *constitucionibus* Stratford, c. ij.; iiij. q. j. c. p<sup>o</sup><sup>6</sup>; & extra de *hereticis*, c. 'Ad abolendam'<sup>7</sup>; & c<sup>o</sup> 'Quicunque'<sup>8</sup>, & c<sup>o</sup> 'Sicut ait,' libro vj.<sup>9</sup> 24

<sup>1</sup> This seems to refer to several chapters on p. 754 in Wilkins' Edition, vol. i.

<sup>2</sup> Added with red ink.

<sup>3</sup> Wilkins, ii. p. 33 squ., and p. 51 squ.

<sup>4</sup> c. i. (2. 3.) X. de usuris, 5. 19 [ii. 811 f.].

<sup>5</sup> The authority quoted is, no doubt, the 'Summa S. Raymundi de Peniafort' which has been written after 1234, and printed (for the first time?) at Rome, 1603, together with the gloss of John of Friburg, which is based on the 'Apparatus ad Summam Raymundi' by William de Rennes. (Cf. Schulte, *Geschichte des Canon. Rechts*, ii. § 99.)

<sup>6</sup> Quotation from Gratian: capit. 2. Causa 4. quæstio 1 [i. 537].

<sup>7</sup> c. 9. X. de haeret. 5. 7 [ii. 780].

<sup>8</sup> c. 2. de haeret. in VIto. 5. 2 [ii. 1069]. For the Liber Sextus, see preface.

<sup>9</sup> c. 8. X. de haeret. 5. 7 [ii. 779], (not in VIto.).

- ¶ Also we schewyn acursyd alle þo þat beleuyn noȝt on þe sacrament of þe awtere to be goddys flesch & his blood in lyknesse of breed & wyn; & alle þat beleue noȝt in þe opere sacramentys of holy cherch, & in þe artycles of oure feyth, as þe cherch of Rome beleuyth, & as holy cherche beleuyth & techyth. Ex consil oxon̄ & ex *constitutionibus* Stratford; & iiij. q. j. c<sup>o</sup> j<sup>o</sup> & ij<sup>1</sup>; & *extravagantes* de hereticis, c. 'Quicumque'<sup>2</sup>.
- 8 ¶ And we denounce acursed alle makerys of fals monye, & clypperys, & wasscherys, & alle þat wyttyngly & falsly makyn or vsyn false busschellys & opere false mesury, elle-ȝerdys or met-ȝerdys, false auncerys, false weyȝtys & seolys, lesse in  
12 measure & in weyȝte þan þe statute askyth. Ex consil. oxon̄ c. p<sup>o</sup>; & ex *constitutionibus* Stratford c. ij.
- ¶ And alle þo arn acursyd þat, in toun or in here howsys, kepyn, or defendyn, or mayntenyn wyttyngly, an opyn theef,  
16 after þe tyme þat þei ben thryes monestyd of here ordenarye, in specyal or in generall, but þey putte þat theef away fro hem. Ex *constitutionibus* Octoboni c. xliij. 'Contra latronem'<sup>3</sup>.
- ¶ We schewyn alle þo acursed þat for malyce forbydden or lettyn opere of here deuocoun, þat þei schuld noȝt offryn at  
20 massys of weddynges, & at puryficaeyouns, ne at massys for þe deede, but o masse-peny. alle þat takyn þat offryng to here owyn vse, or swyche an-oper lytel quantyte; or, ȝif more be  
24 offeryd þan o messe-peny, alle þat takyn such offryng to here owyn vse, or to ony oper vse, azens þe wyll & þe leue of hym þat owyth to haue þat offryng; þey arn acursed. Ex *constitutionibus* domini Symonis Mepham, *cantuariensis* archie-  
28 *piscopi*<sup>4</sup>.
- ¶ Alle þat dyffoullyn nunnys arn acursyd, because þei makyn hem to breke & to dyffoule in leccherye here chastyte & here contynence. Ex *constitutionibus* Lambeth, Pecham, *capitulo*  
32 'Tantum inualuit'<sup>5</sup>.

<sup>1</sup> See p. 18, note 6.<sup>2</sup> See p. 18, note 8.<sup>3</sup> No such chapter in Wilkins.<sup>4</sup> See p. 13, note 2.<sup>5</sup> Peckham's Constitutions, published at Lambeth, A D. 1281. Wilkins, ii. p. 58.



and murderers, ¶ Alle þo þat wrongfully slen or murderyn ony man. Ex  
*constitucionibus* Stratford c<sup>o</sup> p<sup>o</sup>; & consil oxon<sup>e</sup> c<sup>o</sup> p<sup>o</sup>.

and false  
 'tithers,' ¶ And alle false tytherys þat wyttyngly tythen vntrewly aȝens  
 þe lawe & aȝens þe custom<sup>e</sup> of þe cuntre; And alle þat coun- 4  
 [Fol. 11 b.] seylin þerto, comaundyn, | or styren opere þerto; And alle  
 and who steal  
 tithes, þat malyciously stelyn tythe, or takyn to hem, & wrongfully  
 wyth-holdyn, or, for ony vsage, dystroyin tythes, or don hem  
 dystroyen wylfully. 8

or offerings in  
 silver or wax, ¶ And we schewyn acursed alle þo þat in vyolens stelyn, or  
 takyn to here owyn vse, or to ony opere mennys vse, ony offryng  
 in syluer, in wex, or in ony other thynges, or occupyen hem in  
 ony oper manere, whiche offrynges ben offryd in cherchys, or 12  
 in chapellys, porchys, or cherche-zerdys, chapel-zerdys, or in  
 oratoriis, at awterys, crossys, or ymages, or at relykys, or in  
 ony oper placys of toun, offryd be-cause of goddys worship; or  
 þo offrynges dyspose for ony vsage, or for ony coloure of ony 16  
 good werk aȝens þe wyll of hym þat þo offryngys longe to, by  
 lawe or priuylege; And alle þat þer-to ȝyuen comaundment,  
 fauour, counseyl, helpe, or comfort. Ex *constitucionibus* Stratford  
 c. 'Immoderate'<sup>1</sup>, hoc intellige verum, nisi talis percepcio ob- 20  
 lacionum ex causa legitima per episcopum loci primitus fuit  
 approbata.

and lords who  
 prevent their  
 tenants' debts  
 and legacies  
 from being paid, ¶ And alle þo arn acursed, lordys of þe fee & opere, þat wyl ¶  
 noȝt suffryn, but lettyn, þat þe dettys of þe dede vnder here 24  
 lordschip, whiche weryn here tenauntys, mowe noȝt be payed  
 of þe mevable godys; ne þe porcyoun of þe godys mowe noȝt  
 be delyuered to þe wyif & to þe chylderyn, to þe fadyr & modyr,  
 þat longyth to hem be ryght, & lawe, & custome of þe cuntre; 28  
 And þo lordys & here baylyes þat takyn to hem þe godys of  
 here tenauntys þat dyen vntestate, ouer þe dette dewe to hem,  
 feynynge be colourys, & wrongfully schewynge in here stretys  
 swyche rentys & mercymenty, & swyche opere feynyd dettys, þat 32  
 alle þe godys of þe dede are to lytel, to aqwyte þe dette to  
 þe lord; so þe ordinaryes are letttyd to dyspose þe godys for

<sup>1</sup> Wilkins, ii. p. 705.

helthe of þe soulys; And alle þat ȝeun to þise dedys helpe,  
 counseyl, asent, or fauour, arn acursyd; And alle þat arn wel  
 plesyd þat swyche thynges are don in here seruyse or in here  
 4 name. Ex *constitucionibus* Stratford, c. 'Accedit in nouitate¹.'

¶ And alle þo arn acursyd þat on here dede-bedde alyenyn,  
 or ȝyuen away, here good in defrawde, & in hyndryng opere men  
 of here dette & of here ryȝt, & in defraude of here wyues &  
 8 chylderyn, to lettyn hem fro þe poreyoun þat longyth to hem,  
 be ryȝt & be custom of þe cuntre; And alle þat takyn wyt-  
 tyngly swiche ȝiftes, or procure [opere?] þerto, to do swiche  
 fraude; & alle þat ȝeun þer-to counseyl or stying, to bryngen  
 12 opere to swyche dedys. Ex *constitucionibus* Stratford, c. 'Cordis  
 dolore².'

¶ We schewyn acursyd alle þo þat makyn ony contract of  
 matrimonye, or are weddyd to-gydere in ony degre of kynrede,  
 16 or of affynyte, or of ony gossyb-rede, forfendyd be lawe, or  
 in ony degre þat hath a lawfull lettyng, ȝif þei þise degrees  
 knowyn; And alle þat helpin or procuryn þer-to wyttyngly.  
 And alle preestys þat wyttyngly & wyfully solemnyzen swyche  
 20 vnleefful matrimonye, or weddyn ony opere but here owyn  
 parysschenys wyth-oute leve, or weddyn wyth-oute þe banys  
 askyd; And alle þat, be strengthe, manace, or dreed, don swyche  
 weddinges be solemnyzed, & wyth-oute syb-redes, | in oherchys, [Fol. 12 a.]  
 24 in chapellys, or in oratoriis; & alle þat ben þere present at  
 swyche weddinges, gylty þer-of, & wyttynge, & wel payed þer-  
 wyth. In *constitucionibus* Stratford, c<sup>o</sup> 'humana³.'

¶ Þis day schal I schewe ȝou no mo artycles of þe sentence,  
 28 tyl an-oper day. haue þise in ȝoure mynde, & loke, ȝif ȝe fele  
 ȝou gylty in ony of þise artycles; &, ȝif ȝe be gylty þer-in,  
 ȝerne beth schrevyn þer-of, & doth no more so, for dreed of  
 wreche.

32 [The End of the Obstinate Sinner.]

¶ Bede tellyth, in *gestis Anglorum*⁴, þat þere was a man, cursyd A wicked man  
 in his werkys, &, whanne he was tawȝt or reprouyd, he beleuyd

¹ Wilkins, ii. p. 707.

² Ibid. p. 706.

³ Ibid. p. 707.

⁴ MS. in margin: 'narracio.'

and who give  
 away their  
 property  
 fraudulently,

and who are  
 married in any  
 degree of affinity  
 prohibited in  
 the law,

and priests who  
 celebrate at  
 such weddings,

and aiders and  
 abettors and  
 witnesses  
 thereof.

Mind these  
 articles!

was obstinate  
unto his end,

when he had  
a vision of hell.

But he was not  
able to confess,  
or amend,  
because he had  
never repented  
before.

So his soul went  
to hell.

it noȝt, but was rebell & dyspytous. he dede þe werse & noȝt þe betere. He was so obstynat in his cursyd synne, tyl his ende com̄ of his lyif. he lay seek. he seyde to þe peple aboute hym : ' I se helle opyn, & my place redy made þere. I schal 4 sytten be Judas, Cayphas, & Pylat.' þe peple badde hym be sory & be schreuyng, & to makyn amendys be perfyȝt penaunce to hem þat he dede wrong. he answeyrd hem aȝen, & seyde : ' I may no sorwe haue. I may noȝt schryue me. I may haue 8 no wyll to make amendys. grace is gon fro me. Ffor, whanne I myȝte haue don penaunce, þanne wolde I noȝt, and now, þowȝ I wolde, I may noȝt. I haue be so longe in my cursed synne, wyth-oute verry repentaunce ; þerfore, now haue I no grace to 12 be in wyl to do penaunce, ne to aske mercy, for þe doom of dampnacyoun is ȝouyn vp-on me.' In þise woordys his soule went out of his body to helle. his body stanke as ony careyn.

Therefore, hear  
the articles, and  
forsake your sin  
in tyme!

¶ Ryȝt so, obstinat in ȝoure synne & þe artycles of þe grete 16 curs, ȝif ȝe duryng, & be rebell & wroth to heryn hem, or to be reprouyd of hem, or fleen away out of þe chereȝ, þat ȝe schulde noȝt here hem, þanne, in ȝoure ende, grace schal fayle ȝou, so þat ȝe schul noȝt mowe do penaunce, ne askyn mercy. 20 And so ȝe schul sodeynly, for ȝoure obstynat curs, sytten in helle wyth iudas, cayphas, & pylate ! þerfore heryth þise artycles, & kepyth hem in herte, & fleeth hem, ȝif ȝe be vngylty, & leuyth hem, ȝif ȝe be gilty, wyth sorwe, & schryfte, & wyth 24 satysfaceyoun, betyme, er synne forsake ȝou ; and þanne ȝe schul be blyssed of god & sauȝd, þere ȝe were before cursyd !

[*The Sinful Woman and the Abbot.*]

Abbot Pannicius  
went to Thaisis,  
a sinful  
woman.

¶ Exaumpel Ex vitis patrum<sup>1</sup>. Þere was a synful womman, 6 & cursed in here werkys ; here name was Thaysis. sche was 29 wonder fayr, but sche was comoun of here body to alle þat desyred here. An abbot, þat hyȝt Pannicius, in seculere wede of a lay-man, wente to here, and ȝaf here xij. d/ to lye by here. 32

<sup>1</sup> MS. in margin : 'narracio.'



- Sche led hym in-to a chaumbre, & bad hym gon vp to a bed þat pere was wel arayed. Þe Abbot seyde to here: 'Is þere no priuyere place?' Sche seyde: 'ȝis.' Þe Abbot seyde: 'go we thedyr!' Sche seyde: 'ȝif þou drede man, no man schal se þe here in þis place! ȝif þou drede god, in what place þat euere we be god schal sen vs!' Þe abbot seyde: 'Knowyst þou þat god seth alle priuytees?' Sche seyde: 'ȝa, I knowe god, and þat god schal turmentyn & dampnyn soulys for synne.' Þe Abbot seyde: 'Why dredyst þou noȝt god þanne, þat dampnyst þin owyn soule to helle, & lesyst þin owyn soule & alle þe soulys þat þou steryst to synne? and noȝt only þou schalt haue [peyne] for þin owyn synne, but þou schalt haue als manye peynes as þou hast loste soules!' Sche herde þis, & felt down to þe Abbotes feet, wyth gret weping, | and askyd god mercy. And, at þe byddyng of þe [abbot], in syȝt of all þe peple in-myddes of þe markett, sche brente all þe tresoure þat sche had takyn for here leccherye, and was closyd in a selle of þe abbot, enselyd wyth his seel, .iiij. ȝere. Sche eet but breed & watyr, and flatt on þe ground cryed: 'god, þat madyst me, haue mercy on me!' At þe .iiij. ȝerys ende, be reuelacyoun, it was schewyd fro heuen þat here synnes & here cursede dedys were forȝeuyn here thurgh here gret penaunce, & in þat reuelacyoun was schewyd in heuen a glorious bed, arayed & kept wyth aungellys, & þe keperys of þat bed seydyn: 'In þis bed of ioye schalt Thaysis, þat comoun womman, restyn with endles blysse, for sche be-tymes forsook here cursed synne, wyth perfyȝt penaunce!' þanne was sche takyn out of here selle fro here penaunce, & lyved in grace, & deyid, & wente to þat ioiufull bed.

But when he wanted to be shown to a more retired place, she said: 'God will see us wherever we are!'

Then the abbot moved her to repentance.

[Fol. 12b.]

And she burnt all her treasures,

and lived as a recluse for 3 years.

Then, by revelation, she saw a glorious bed in heaven, ready to receive her.

Therefore, repent in time!

- Ryȝt so, forsakyth ȝoure synne & ȝoure cursede dedys, wyth perfyȝt penaunce, betymes, & þanne, blyssed fro ȝoure synne ȝe schul turne to grace in ȝoure lyvyng, & gon to þat glorious bed in heuen at ȝour ende! Ad quod &c.

## Capitulum Quartum.

## Sentencie.

More articles of  
the great curse.

**T**HE oper day, I schewyd þou summe artycles of þe grete curs, & now I schal schewe þow mo articles of hem; 4 takyth hem, & knowyth hem, & beth ware!

Accursed are  
they who hinder  
the gathering  
of the tithes,

we schewyn acursed alle þo þat malyciously lettyn, or do lettyn, men of holy cherk or here seruauuntys, to entryn in-to here feeldys & in-to here londys, wherthruȝ þei may neyther 8 gaderyn here tythes, ne kepyn hem, ne fecchyn hem; and alle þo þat beryn away þo tythes, or do beryn away, or wastyn, or do wastyn, or ony oper harm don þer-to, or pro-curyn to do þer-to; And alle þat tythen þe werse or þe lesse, but ferst be 12 þowyn hem hosyn or glovys, syluer, ale, wyn, or swiche opere ȝyftes, or ellys, tyl swiche ȝyftes be be-hyzt hem; And alle þat malyciously tachyn, arestyn, or endyten, or don be don ony oper grevaunce, to men of holy cherk, for þey haue pursewyd 16 here ryght in holy cherk court. Ex constitutionibus lamheth, Pecham, 'Tantrum inualuit' 1.

and who deduct  
the cost of  
labour before  
tithing the pro-  
duce of their  
land,

¶ And alle þo þat ȝeun þe tythe scheef to þe repers for here hyre, in takyng vp here cost for þe repyng, & ȝeun þe xj. scheef 20 for þe tythe; And alle þo þat for defrawde marke nozt here tythe, & decryin thevys seruauuntys of men of holy cherk, be-cause þei fecchyd away þe tythe of here londys, or hyndryn hem, or dyssesyn hem þat for defraude were nozt markyd, to colouryn 24 causis of debate, in puttyng vp-on hem, þat þey leddyn away opere mennys good in name of here tythe.

and who pro-  
secute men of  
holy church for  
carrying tithes  
through, or from,  
their fields,

¶ And alle þo arn acursed þat vexin in lay court, wyth grete expunsys in pletyng & in trauayle, men of holy cherk or here 28 seruauuntys, be-cause þei lede away here tythes thruȝ here londys; and alle þo þat malyciously lettyn swyche tythes to be fetchyd out of here feeldys, be weyis vsed of old tyme, & don

<sup>1</sup> See p. 19, note 5.

hem gon ferr aboutyn wyth here cartys be long compas; And alle þo þat suffren noȝt þe tythes markyd on here londys to be led away of hem þat þey longe to, as longe as ony corn of here  
 4 owyn leuyth on þe lond, or ellys in full wyll suffre þo tythes to be wastyd & dystroyed. Ex *constitucionibus* Stratford, c<sup>o</sup> | [Fol. 13 a.]  
 'Erroris dampnabilis<sup>1</sup>.'

¶ And alle lordys, & here baylyes, & opere, þat forbydden here  
 8 tenauntys þat þei go noȝt out of þe lordschip, for no somounyng, to appere before þe ordinarie, neyther for correccoun of here  
 synnes, ne for provyng of testamentys; And alle þo þat in þe letys of here lordys lettyn, or procuryn to lettyn, þat here  
 12 tenauntys, for no somounyng, schal noȝt gon out of þe lordschip to appere afore here lawfull ordynarie. Ex *constitucionibus* Stratford, 'Accedit in nouitate<sup>2</sup>.'

¶ And alle þo þat endyȝten ordinaryes wrongfully for extor-  
 16 cyouns, or atachyn, or arestyn, or enprysoun, hem, & make hem to answeere in lay-court, puttyng vp-on hem þat þei dedyn wronfull excessys, be-cause þe ordinariis puttyn to here sugettys  
 lawful bodyly penaunce for here defawȝtes, And afterward  
 20 suffredyn þe sugettys to byen away here penaunce wyth monye, as it is ryȝtfull be lawe. Ex *constitucionibus* Stratford, c. a fine,  
 'Accedit in nouitate<sup>2</sup>.'

¶ And alle þo þat gon, wyth gret companye, wyth strengthe  
 24 & force of armys, wyth gret dyn & gret aray, to ony court of holy cherk, & dredly astonyen þe ordynaries & here offycerys, & turblyn oper peple þere present, þat þe offyse & þe iugement of þat court is wrongfully lettyn. And alle þat endyȝten,  
 28 arestyn, or enprisoun, or vexin in lay-court, or do vexin, or procuryn to dyssesyn hem þat ryȝtfully pursewyn in cristen  
 court azens here aduersaryes, or dyssesyn here iuges, or aduocatys, or procuratourys, or opere-ministrys of þe court, or ony  
 32 opere þat helpyn þer-to, or dyssesyn þe tenauntys of opere þat helpyn þer-to; And alle þat lettyn, or do lettyn, or procuryn to lettyn wrongfully, þe executioun of þe lawe & þe iurisdyc-  
 cion of prelatys of place wyth-inne here iurisdiccoun, or lettyn

and lords who forbid their tenants to appear before their ordinary,

and who indict ordinaries

for changing a penitence into a fine,

and who intimidate members of a church tribunal,

or pleaders before such tribunal,

and who hinder the jurisdiction of prelates,

<sup>1</sup> Wilkins, ii. p. 704.

<sup>2</sup> See p. 21, note 1.



execucyoun of here lawfull maundmentys, or drawyn, defoulyn, or betyn wrongfully, þe bererys of swyche maundmentys. Ex *constitucionibus* Stratford, c. 'Accedit in nouitate.'

and who injure  
or take away  
trees or herbage  
growing in a  
churchyard,

¶ And alle paryschenys þat hewyn doun violently, or stubbyn, 4  
pullyn, or schredyn, or croppyn, ony treen in cherche-zerde or  
in chapel-zerd, wyth-inne closure, or mowyn, or repyn ony her-  
bage growyng pere-in, wythoute leue of þe curatys or of here  
deputees; And alle þat swyche treen or herbage in sayntuarie 8  
takyn to here owyn vse, or to ony oper vse, wyth-outyn leue;  
And alle þo doerys, for diffoulyng & depryvyng of holy cherch  
ryzt, owyn be lawe to be compellyd of here curatys fro comoun-  
nyng of cristen men, & fro þe sacrament of þe awtere, & fro dyvyn 12  
seruyse, þat violently in malyce don þis dede, & þei owyn  
opynly to be schewyd acursyd, as þei þat stelyn ony oper good  
out of holy cherch. Ex *constitucionibus* Stratford/ c. 'Seculares  
principes' 1.

16

and who infringe  
the sequestra-  
tion of a prelate,

¶ And alle þo þat brekyn ony lawfull sequestracyoun of pre-  
latys, or of here vykerys, or of here princepall offycerys, in þe  
cherche godys, or in opere godys, after þe sequestracyoun is  
opyn & knowyn in þat place. Ex *constitucionibus* Stratford, c.<sup>o</sup>. 20  
'ffrequens' 2; & ex *constitucionibus* prouincie Rading, c. p.<sup>o</sup> 'huc  
Vsque' 3.

and who sum-  
mon their  
adversaries to  
trial in another  
shire,

¶ And alle þo þat, be wrytt of acounte or trespas, do clepyn ¶  
here aduersaryis in straunge schyres pere þe trespas is nozt 24  
knowyn, tyl þei ben owlawyd or banyssched out of þe reem.  
And alle þat procure þerto, or are plesyd þat it arn don in  
here name. Ex *constitucionibus* Stratford/ c. 'Dierum | inuales-  
cens' 4.

28

and who lay  
hands on a  
priest,

¶ We denounce acursed alle þo þat, in oper manere þan þe  
lawe excusyth, leyn hand on preest or clerk, seculere or relygious  
professyd, and alle þat arn wel payed þat it is don in here  
name; And alle þat comaundyn here sugettys þer-to; and 32

<sup>1</sup> Wilkins, ii. p. 708.

<sup>2</sup> Ibid. p. 709.

<sup>3</sup> See p. 17, note i. No such chapter in Wilkins.

<sup>4</sup> Wilkins, ii. p. 709.

- alle þat myȝte lettyn it, & wyȝt noȝt; And alle þat consentyn & ȝyuen counseyl þer-to; And alle þat styren or counfortyn opere þer-to. *hec colligi possunt: xvij. q. iiij.* 'Si quis suadente<sup>1</sup>'; & *extra de sententia excomm. c.* 'Non dubium<sup>2</sup>'; & c<sup>o</sup> 'Religiosi<sup>3</sup>'; & c<sup>o</sup> 'Porro<sup>4</sup>'; & c<sup>o</sup> 'Peruenit<sup>5</sup>'; & c. 'Parochianos<sup>6</sup>'; & *extra de sententia excomm. c<sup>o</sup>* 'Quante presumptionis,' in glossa<sup>7</sup>; & in ca<sup>o</sup> 'Mulieres<sup>8</sup>'; & *secundum w.*<sup>9</sup>
- 8 ¶ And alle þat falsyn þe popys bullys, & his letterys, or his selys; & alle þat wytingly vsyn ony swyche letterys or selys, & alle here defenderys & fauourers. *Ex constitucione extrauagante Bonifacii viij. que incipit: 'Excommunicamus'*<sup>10</sup>; & *extra de crimine falsi, 'Ad falsariorum'*<sup>11</sup>.
- ¶ And alle gouernourys & grete of cytees & of townys þat don wrongfull extoreyouns to holy cherche & to mynistrys of holy cherch. *extra de emcione & vendicione, 'Non minus'*<sup>12</sup>.
- 16 ¶ And alle þat comoun wyth ony persone þat is acursyd be name in þe same synne þat he is acursed fore, in ȝeuyng to him helpe, counseyl, or fauour. *extra de sententia excomm.* 'Concubine<sup>13</sup>'; & c<sup>o</sup> 'Nuper<sup>14</sup>'.
- 20 ¶ And alle þo þat makyn statutys aȝens þe fredam of holy cherch, & alle wryterys of swyche statutes, & stacionerys; And alle þat don swiche statutys be kept operwyse þan þe lawe ȝyueþ leue; And alle þat schewyn hem out opynly to ben vsyd; & alle þat deme þere-by. *extra de sententia excomm.* 'Grauem<sup>15</sup>'.

and who falsify  
bulls or letters  
of the pope,

and magistrates  
who are guilty  
of extortion  
with regard to  
the church,

and all who join  
with an ex-  
communicate  
in his sin,

and who make  
or publish  
statutes against  
the church,

<sup>1</sup> c. 29. C. 17. qu. 4 [C.J. Can. i. 820]. <sup>2</sup> c. 5. X. de sen. exc. 5. 39 [ii. 891].

<sup>3</sup> ? c. 21. de sen. exc. in VIto. 5. 11 [ii. 1105].

<sup>4</sup> Ibid. c. 7 [ii. 891].

<sup>5</sup> Ibid. c. 17 [ii. 895].

<sup>6</sup> Ibid. c. 9 [ii. 891].

<sup>7</sup> Ibid. c. 47 [ii. 909].

<sup>8</sup> Ibid. c. 6 [ii. 891].

<sup>9</sup> ? William de Rennes; cf. p. 18, note 5.

<sup>10</sup> Communes i. de sen. excomm. 5. 10 [ii. 1309].

<sup>11</sup> c. 7. X. de crim. falsi, 5. 20 [ii. 820].

<sup>12</sup> The Title of this quotation is wrong; the text points to c. 4. X. de immunitate ecclesiarum, 3. 49 [ii. 654].

<sup>13</sup> There is no such chapter in the Extravagants, and only one in Gratian, viz. c. 5. C. 32. qu. 2 [i. 1121].

<sup>14</sup> c. 29. X. de sen. exc. 5. 39 [ii. 900].

<sup>15</sup> c. 53. X. de sen. exc. 5. 39 [ii. 911].

and who keep  
or withhold any  
property of the  
church,

¶ And alle þat kepyn holy cherch-godys, or wyth-holdyn þat  
arn alenyd away be sysmatykes or be lewyd men, & noȝt wyn  
restoryn þe godys aȝen to holy cherch, wyth-oute gret daungere,  
or cost, or charge. *extravagantes de sismaticis*, ca<sup>o</sup> p<sup>o</sup> 1. 4

and who detain  
a clerk,

¶ And alle þo lay-men þat wyth-holdyn ony clerk vnryȝtfully,  
wyth-outyn auctoryte, aȝens his wyll, in here kepyng opynly or  
priuely, or putte hem in fetterys or stokkys; or ony swych clerk  
arestyn, or dystressin, or enprisoun wrongfully wherfore he 8  
resignyth or forsakyth his benefyse for myschef. *hec colligi  
possunt: extra de sententia excomm. c. 'Nuper'*<sup>2</sup>; & *extra de penis  
c. 'Multorum,' in clementinis*<sup>3</sup>.

and all christians  
who sell arms  
to heathen men,  
or grant them  
any other help,

¶ And alle cristen men þat beryn or sellyn armure, yren, 12  
wode, tymber, or schippes, to hethyn men; And alle þo cristen  
men þat, wyth hethen men, be *gouernourys & maysterys* in þo  
schyppes of hethyn men, be here wyȝt; and alle þat ȝeuyn  
þer-to helpe, counseyl, or fauour. *extra de iudeis & sarracenis c. 16  
'Ita quorundam'*<sup>4</sup>; & c<sup>o</sup> *'Quod olim'*<sup>5</sup>; & c. *'Ad liberandam'*<sup>6</sup>.

and pirates,

¶ And alle þo þat robbyn on þe see trewe cristen men, seylyng 16  
on þe se for marchaundise, or for pylgrimage, or takyn hem for  
here prysonerys; And alle þat robbyn, stelyn, or beryn away, 20  
þe godys of hem whos schyppys are brokyn on þe se, but þey  
restoryn þe godys aȝen, whanne þey ben monestyd. *extra de  
raptoribus 'Excommunicacioni'*<sup>7</sup>; & *secundum host*<sup>8</sup>.

and who usurp  
the property of  
any church in  
time of voidance,

¶ And alle þo þat vsurpyn of newe tyme þe kepyng or þe 24  
amonicyoun of ony cherch in tyme of voydaunce, & occupye þe  
godys; & alle clerkys þat procure þer-to. *extra de eleccione,  
'Generali,' libro vj*<sup>9</sup>.

and who induce

¶ And alle þo þat arn suspendyd or interdyȝted, þat, be dreed, 28

<sup>1</sup> c. 1. X. de schismaticis, 5. 8 [ii. 790].

<sup>2</sup> See above, p. 27, note 14.

<sup>3</sup> Clem. 2. de penis, 5. 8 [ii. 1188].

<sup>4</sup> c. 6. X. de iudeis, 5. 6 [ii. 773].

<sup>5</sup> Ibid. c. 12 [ii. 775].

<sup>6</sup> Ibid. c. 17 [ii. 777].

<sup>7</sup> c. 3. X. de raptoribus, 5. 17 [ii. 808].

<sup>8</sup> Scil. Hostiensem which, per antonomasiam, was the name of Henry de Segusia, Bishop of Ostia and Velletri, author of diverse writings on Canon Law. In 1244, he was the ambassador of Henry III to the Holy See. (Cf. Schulte, l. c. vol. ii. p. 123.)

<sup>9</sup> c. 13. de eleccione in VIto. 1. 6 [ii. 953].



strengthe, or manace, compellyn hym þat 3af þe sentence to reuoke þe sentence, or to do assoyle | hem azens his wyll. þey fallyn in-to a newe sentence of curse, and þat reuocacyoun, or 4 þat absolucyoun is nozt worth. *extra de hiis que vi causave metus fiunt, 'Absolucionis'.* the dispenser of church discipline to revoke the sentence that he has pronounced, [Fol. 14 a.]

¶ And alle þo þat don men of holy cherche, or procure to don hem, paye, or suffre hem to paye, toff, pyckage, murage, or 8 grondage, panage or gwydage, for swyche godys as are nozt led to feyres & markettys be-cause of marchaundise. *extra de censibus, 'Quamquam,' libro vj<sup>2</sup>.* and who take toll from church goods,

¶ And alle þat askyn swyche collectys & extorecyouns of 12 men of holy cherch; ¶ And alle þat þe godys of holy cherch, or of men of holy cherch, leyd or put in holy place, arestyn, occupyen, or comaundyn perto. *extra de em, 'Clericis,' libro vj<sup>3</sup>.* and who seize church property kept in a consecrated place,

16 ¶ And alle þo þat lettyn, or do lettyn, or procure to lettyn, ony man þat is somounyd, or hath apelyd, to þe court of Rome, þat he may nozt defendyn hym þere, ne pursewyn his ryzt. *extra de penis, 'Multorum,' in clementinis<sup>4</sup>.* and who hinder any one from pleading in the Court of Rome,

20 ¶ And alle þat lettyn ony man in ony oþer court of holy cherch, þat he may nozt gon thyder, or he may nozt pursewe his ryzt in swyche causys as longyth lawfully to þat court, & compellyn þat man vnryztfully for to plete in lay court; or in any other church-court,

24 ¶ And alle þat don him be compellyd, or procuryn þer-to, or 3evyn counseyl or fauour, wherby þe man is lettyn of his ryzt, be-cause he may nozt pursewe in holy cherch-lawe. *extra de em, 'Quoniam' intelligimus,' libro vj.<sup>5</sup>; & ex consiliis oxon* 28 *capitulo primo; & ex constitucionibus Stratford/*

¶ And alle lordys & grete men of þe temperalte þat forbydden here tenauntys, & here sugettys, & here servauntys, þat þei schulde nozt sellyn to men of holy cherche swyche chaffare & and lords and magistrates who forbid their subjects to trade with church people,

<sup>1</sup> Unicum de iis quae vi metusve causa fiunt, in VIto. 1. 20. [ii. 993].

<sup>2</sup> c. 4. de censibus, in VIto. 3. 20 [ii. 1058].

<sup>3</sup> c. 3. de immunitate ecclesiarum in VIto. 3. 23 [ii. 1062]. (em in MS. = immunitate? cf. p. 27, note 12.)

<sup>4</sup> Clementinae 2. de poenis, 5. 8 [ii. 1188].

<sup>5</sup> See note 3; ibid. chapter 4 [ii. 1063].

godys as are nedefult to hem, ne þat þey schuldyn byen ony chaffare of þe men of holy cherch, ne þat þey schuldyn grynden here corn, ne brewyn here ale, ne bakyn here breed, ne don hem oper seruyse & helpe þat were nedefult to hem. *extra de em*, 4  
'Eos qui,' *libro vj* <sup>1</sup>.

and 'religious persons' departing from their house without leave,

¶ And relygyous personys professid þat brekyn out of here hows, wyth-oute leue of here prelate, & forsakyn here abyte. *extra ne clerici vel monachi*, 'Ut periculosi,' *libro vjto* <sup>2</sup>. 8

and they who bury heretics,

¶ And alle þat beryen, or do beryin, ony heretykes wyfully, or hem þat beleuyn on hem, or here receptourys, defenderys, or fauourerys, in cristen beryellys. *extra de hereticis*, 'Quicunque,' *libro vj* <sup>3</sup>. 12

and who let houses to usurers,

¶ And alle þo, saaf hysschopys & abouyn, þat letyn ony hows to hyre to ony alyen þat is an opyn gouelerz, or be ony tytle grauntyn hym, or suffryn hym, to dwelle þerein, to vsyn his gouele. *extra de vsuris*, 'Vsurarum,' *libro vj* <sup>4</sup>. 16

and lords who give permission to slay or harm the pronouncer of a sentence.

¶ And alle grete men & opere þat 3yuen leue to slen or to taken, to harmyn or to hinderyn, or to agreuyn, in persone or body, or in here godys, hem þat 3euy sentence of cursyng, of suspending, of <sup>5</sup> enterdyztyng, azens kyng, lord, baroun, or azens ony oper, or agreuyn hem þat were cause of 3yuyng of þat sentens, or agreuyn hem þat kepyn þat sentence, or agreuyn hem þat denounceyn hem acursyd, but þey reuokyn þat lycence, and but þey restore, 3if ow3t haue þei take of þo personys þat were cause of þat sentens; ¶ And alle þat arn so hardy to vsyn swyche leue, for to slen or for to hynderyn ony þat is cause of þe sentens; and alle þat do swyche malyce wyth-outeleue. *extra de sententia excomm.* 'Quicunque' *libro vj* <sup>6</sup>. 28

[Fol. 14 b.]

¶ Þis day, for lesse taryng, I schal schewe 3ou no more of þise arteyles of cursyng, tyl an-oper day. | but haunyth þise in mynde, & knowyth hem, & beeth ware, & fleeth hem, 3e þat ben

<sup>1</sup> c. 5. de imm. ecol. in VIto. 3. 23 [ii. 1064]. Cf. p. 29, note 3.

<sup>2</sup> c. 2. ne clerici vel monachi, in VIto. 3. 24 [ii. 1065].

<sup>3</sup> c. 2. de hæret. in VIto. 5. 2 [ii. 1069].

<sup>4</sup> c. 1. de usuris, in VIto. 5. 5 [ii. 1081].

<sup>5</sup> MS. of of.

<sup>6</sup> c. 11. de sen. exc. in VIto. 5. 11 [ii. 1102].

vngylty ! beeth sory in herte, wyth perfyzt penaunce, 3if 3e be  
gylty, for dreed of dampnacyoun in 3our ende !

Remember  
these articles  
and beware !

[*The Fiend who entered into a Man.*]

¶ Cesarius, pe clerk, tellyth<sup>1</sup> pat a man seyde to a feend pat  
5 was entryd in-to an-oper man : ‘ pou denyl, pat art in pat man,  
what wo & trauayle woldyst pou suffre for to com̄ azen to  
heuen, 3if pou myztyst, whiche blysse pou hast lost ? ’ pe feend  
8 seyde : ‘ 3if it were in my powere & in my fre wyll to chese,  
I hadde levere, wyth o soule of me dysseyvyd, gon to helle  
wyth-outyn ende, þan for to turne azen to heuen, þere I was ! ’  
Men pat herdyn pe feend þus spekyn, haddyn wonder why pe  
12 feend seyde so. pe feend seyde to hem : ‘ wonderytz nozt of  
my woordys, for my malyce is so myche, & I am so obstynate,  
pat I may nozt haue wyll to wyllen wel.’

A man possessed  
with a fiend

chose to go to  
hell rather than  
to heaven,

because he was  
not able to will  
that which  
good is.

Ryzt so, I drede, it faryth be summe men pat arn in pe grete  
16 curs. þei lyve so longe þer-in, & drede it nozt, & fallyn so ofte  
pere-in, and amendyn hem nozt, pat pey be so obstynat in here  
synne, & so rebell to goddys lawe & to holy cherch, pat, 3if pey  
myzten chesyn, pey hadde leuere fulfyllen here malyce, to be  
20 vengyd, & to don an horryble trespase to god & to holy cherch  
& azens here neyghbourys, wherthrug̃ þei schulde gon to helle,  
þan for to leue pat malyce, pat vengauce, & pat wrong, & here  
fals vsage, for to gon to heuene.

24 Swyche are pe memberys of pe feend, for þei be so euyll wyllid  
& so obstynat in malyce, pat pey wyl nozt ben amendyd, tyl þei,  
wyth pe feend, ben in helle. Þerfore, 3if 3e be gylty in pe arteyles  
of pe gret curse, be nozt obstynat þer-in, to be pe memberys of  
28 pe feend in helle, but 3erne, wyth perfyzt penaunce, comyth out  
of pat curs to grace, & beth memberys of god & beth sauyd !

So fares it with  
men who remain  
obstinately in  
excommunication.

they are limbs  
of the Devil.

Therefore do  
penitence !

[*The Pope Silvinus and the Devil.*]

¶ Example. Siluinus, pe pope, dede homage to pe deuyl to  
32 come to hyz astate. ffirst he was a munke, whan he spak wyth  
pe feend, & dede hym homage. Þanne, pe feend dede helpe hym

Pope Silvinus  
did homage to  
the Devil  
who in return  
promised the

<sup>1</sup> MS. narracio.



pope that he should live until he said mass in Jerusalem. So Silvanus thought he would live for a long time. The Lent following, he happened to sing mass in a Roman church called 'Jerusalem.'

When he knew it, he had his limbs cut off,

and his body laid in a cart drawn by wild beasts.

The team stopped at St. John Lateran where he was buried.

[Fol. 15 a.]

Deceive the Devil as he did!

vp, to be an erchebysschop, & afterward to be pope. panne he askyd þe feend how longe he schulde lyve? Þe feend seyde, tyl he dyde synge a messe in ierusalem. þe pope was glad, for he thouȝt neuere to synge þere messe. Þerfore he hopyd to 4 lyve longe. In lentyn afterward, he seyde a messe in Rome, in a cherche þat was clepyd ierusalem. Whanne he had sungyn, he herde a gret dyn of feendys. He askyd what hyȝt þat cherch? Þe folk tolde hym þat it hyȝt ierusalem. panne wyst 8 he wel be þe feendys woordys þat his deth was nyȝ, & þat þe feendys com̄ for hym. ȝit he felle in no wanhope, but trustyd on goddys mercy, & wepte, & cryed god mercy, & schrof hym opynly to all þe peple. And after þat he dede smyten of fro 12 his body alle hys membrys, oon after an-oper, wherwyth he had worschepyd þe feend. Panne he bad þat þe stok of his [body] schulde be leyde in a carte, & putt þere-in wylde beestys, and, whyder þei leddyn þat carte & abyden styлле, þere he schulde be 16 beryd. þe beestys ronnyng wyth þe carte to þe cherch þat is clepyd seynt Johun þe lateran, & þere þey dede abyde, and þere is his body beryd. And in signe þat he hath mercy of god for his penaunce, ȝit, fro þat tyme hyderward/ aȝen þe tyme þat ony 20 pope schal dye, | his bonys in þe graue make dyn, and swetyn out oyle in signe of mercy.

As he dysseyuyd þe feend wyth penaunce, & was sauȝd, ryȝt so, wyth penauns, forsakyth ȝoure cursed synnes, & dysseyuyth 24 þe feend, as þe feend dysseyuyd ȝou, & ȝe schul haue mercy, as þe pope hadde, & be sauȝd to blysse! Ad quod &c.

### Capitulum Quintum.

#### Sentencie.

28

More articles of the great curse.

**T**HE oper day, I schewyd ȝou summe artycles of þe grete curs, & þis day I schal schewe ȝou mo artycles þer-of. heryth hem, & beth ware þat ȝe falle noȝt þer-in, ȝif ȝe ben vngylty! And ȝif ȝe be gylty, ȝerne amende ȝou, wyth perfyȝt 32 penaunce!

¶ Whanne ony man, in nede or in poynt of deth, is assoyled of þe sentens of þe gret curs of a symple preest, and þe peryle or nede cesyth, ȝif he go noȝt þanne as sone as he may, godely to take his penaunce of hym þat hath auctoryte to assoyle hym of þat curse be þe lawe, þanne he falleth in-to þat same sentence, as he was before. *extrav. de sententia excomm.* 'Eos qui,' libro vj.<sup>1</sup>

The absolution at the point of death is unavailable, unless confirmed after the recovery.

¶ And whanne a man is assoyled of þe court of Rome, or of a legat, of þe gret curse, and hym be enioynyd for to go to his bysschop, or to an-oper ordynarie, for to reseue his penaunce, & to makyn aseth to hem þat he dede wrong; ȝif he do noȝt so as sone as he may resonably, he fallyth aȝen in-to þe same sentens. *extravag. de sententia excommunic.* 'Eos qui,' libro vj.<sup>1</sup>

The absolution by the Court of Rome is unavailable unless acceptance is accepted from the bishop, and all wrong restored.

¶ And alle þo arn acursed þat in holy placys beryin, or do beryin, dede bodyis of hem þat arn opynly acursed be name, or of opyn goulerys; or, in tyme of enterdyȝt, ony dede bodyis beryin, or do beryin, in saynctuarye, but as þe lawe ȝeuyth leue. *extravagantes de sententia excommunicacionis*, 'Eos qui,' libro vj.<sup>1</sup>

Accursed are those who bury an excommunicate or a usurer in consecrated ground,

¶ And alle þat makyn ony contracte wyth nunnys, & alle nunnys þat are weddyd, & alle relygious & clerkys wyth-inne holy ordrys þat makyn swyche contractys, or are weddyd. *extravagantes de consanguinitate & affinitate*, 'Eos qui,' libro vj.<sup>2</sup>

and 'religious' persons who marry, and they who marry them,

And alle grete men of cytees & of townys þat makyn statutys, or wryten, or endyȝten, wherby ony man is compellyd to payen gouele, & noȝt askyn it aȝen, whan it is payed; And alle þat demyn be swyche statutys; and alle þat han powere, & wyll noȝt don hem away. *extravagantes de vsuris*, 'Ex graui,' in *clementinis*<sup>3</sup>.

and magistrates who compel anybody to pay usury,

¶ And alle relygious personys þat in preching, or in ony oper place, seyn ony woordys to make þe peple of euyll wyll to payin here tythes. *extravagantes de penis*, 'Cupientes,' in *clementinis*<sup>4</sup>.

and 'religious' persons who incite people against the paying of tithes.

¶ And alle relygyous men þat styren noȝt hem þat are

and 'religious' persons who fail

<sup>1</sup> c. 22. de sen. exc. in Vito. 5. 11 [Corp. Juris Canon. ii. 1105].

<sup>2</sup> Clem. c. un. de consanguinitate et affinitate, 4. un. [ii. 1177]. Not in libro Vito.

<sup>3</sup> Clem. c. un. de usuris, 5. 5 [ii. 1184].

<sup>4</sup> Clem. c. 3. de penis, 5. 8 [ii. 1189].

to stir those who are shrived to pay the tithe, schryvyn of hem to payin here thythes, 3if pey prechyn afterward, tyl pey haue styred here conscyens to amendment. *extravagantes de penis*, 'Cupientes,' in *clementinis*.

and those who compel a priest to officiate in an interdicted place, ¶ And alle þo þat compellyn a preest to seye dyuyn seruyse 4 in place enterdyzt, or be ryngyng of bellys or in oper manere, in tyme of enterdyzt, clepe þe peple to dyuyn seruyse, or forbydde hem þat are enterdyzt or opynly acursed, þat pey go nozt out of þe cherch, whil dyvyn seruyse is in doinge, þow3 þei be warnyd 8 & bodyn gon out. alle pise þat wyl nozt gon out of þe cherch, whan þei be bydden, þei fallyn in-to a newe sentens. And neyther þei, ne opere personys þat compellyn hem to abyde, or clepyn hem to dyuyn seruyse, mowe nozt ben assoyled, but be þe 12 court of Rome. *extrav. de senten. excomm.* 'Grauis,' in *clemen.*<sup>1</sup>

and 'religious' men who [Fol. 15 b.] minister the sacraments to excommunicates, except in lawful cases. ¶ And alle relygious men þat to leryd or to layfolk, wyth-oute leue of | þe curatys, mynystren ony of pise in sacramentys, þat 16 is, þe sacrament of þe awtere/ þe last anoyntyng/ or matrimonye/ or assoyle ony man or womman þat is cursed be lawe or be constitucyoun, but in swyche casys as þe lawe 3euyth leue/ þat is, in nede, in peryl of deth/ or but þei don it be priuylege/ & 3if pey assoylen ony man 'a pena & a culpa' be ony priuylege. 20 *Extravagantes de penis*, 'Cupientes,' in *clementinis*.

'Religious' men are charged, on peril of their souls, not to take any tithes that belong to curates. ¶ Relygious men are chargyd & bondyn on peryl of here soulys, in peryll of dampnacyoun, in peyne of cursyng, & as pey wyll 24 answeare at þe dredfull day of doom, þat pey procure to hem- self or to here couent no thythes, no offrynges, ne opere dewtees, þat longyth to curatys, ne opere profyztys þat be lawe longyth nozt to hem, ne none opere godys, ne dettys, ne opere thinges, þat longyn to holy cherch, or to ony oper place, or to ony oper 28 persone, to be restoryd. *Extrav. de penis*, 'Cupientes,' in *clemen*.

Accursed are those who insult or rob a priest, ¶ And alle þo arn acursed þat in vyolens dyffoule malyciously, dyspoylen, or robbyn, ony man of holy cherche, or falsly conspyrin, confederyn, comettyn, ymagyn, or castyn, ony fals cause, 32 dyspyzt or slaundre, harm or wyckydnes, azens ony man of holy cherch, for hate or <sup>2</sup> vengauce, for wynnyng or loue, of ony fleschly freend; ¶ And alle þat leyn hand in violens on fadyr

<sup>1</sup> Clem. 2. de sen. exc. 5. 10 [ii. 1191].

<sup>2</sup> hate or added in margin.

and who lay hands on their parents,



or modyr, on godfadyr or godmodyr ; And alle þo þat, after þe  
 chyld hath lyif in þe moderys wombe, malyciously dystroyen  
 hem wyth drynkes, or oper craftys ; ¶ And alle þo þat lettyn  
 4 here owyn chyldryn fro here ryztful herytage, & puttyn opere  
 mennys chylderyn to ben here eyrys falsly, or in lettyn opere  
 mennys chylderyn fro here herytage wrongfully, in puttyn  
 here chylderyn to ben opere mennys eyrys vnryghtfully. Ex  
 8 *constitucionibus* Stratford/<sup>1</sup> & ex consiliis oxon<sup>2</sup> possunt hec  
 colligi.

and who cause  
miscarriage,

and who disin-  
herit their own  
children, or the  
children of  
others.

Manye mo artycles of þe gret curs I fynde, þat nedyn nozt to  
 be schewyd here now.

The remaining  
articles are less  
important.

12 [The Accursed Smith.]

¶ A clerk, Jacobus de Vitriaco, seyth<sup>3</sup> : In þe dyocyse of  
 lyncolne, a smyth was a-cursyd, & helde no charge per-of, but  
 scorn & iape. As he sate at mete, a swyn com in befor him.  
 16 þe smyth, in scorn, kyste of his breed to þe hog, & seyde to his  
 felawys : ‘ Now taketh hede ! ȝif þe curs of holy cherch be as  
 perylous as men [seyen] & prechyn, þis hog schal nozt etyn of  
 my breed, þat am acursyd. þe hog smellyd to þe breed, & fled  
 20 a-wey pere-fro. þe smyth took aȝen þe breed, & dyde an-oper  
 man castyn þat same breed to þe swyn ; þe hog forsoke it. þe  
 smyth bad an-oper man castyn of his breed to þe hog, & þe  
 swyn eet it gredyly.  
 24 Syth an vnclene beeste, & an vnresonable, wolde nozt ete of  
 þe breed of a cursed man/ it semyth per-by, þanne, þat almyȝty  
 god, þat is resonable, & seyntys in heuen/ & holy cherch in  
 erthe, wyll nozt plesantly receyvin prayerys ne gode werkys  
 28 of man, whil he is acursed/ perfore beth ware ! ȝe þat are  
 vngylty þat ȝe falle nozt in þise artycles of þe grete curs ; And  
 ȝif ony of ȝow fele ȝow gylty in ony artycle per-of, amende ȝow  
 in perfyȝt penaunce ! And ellys ȝe þat heryn hem schewyd  
 32 to ȝou, & knowyng hem, & wyll nozt levyn hem, beth ware of  
 vengeance of ȝoure god, in ȝoure body & in ȝoure soule ; for

An accursed  
smith

threw a piece of  
bread to a hog.

The hog did  
not take it,

whereas it eat  
of another man's  
bread greedily.

Therefore be-  
ware of the  
curse !

<sup>1</sup> See p. 13, note 3.

<sup>2</sup> See p. 13, note 1.

<sup>3</sup> MS. in margin : ‘ *narracio de fabro maledicto & dampnato.* ’

And if you are  
guilty, amend!

[Fol. 16 a.]

schame & dampnacyoun folwyth in *3oure* ende! And 3if 3e  
be gylty in hem, & 3e be sory in herte, & levyn hem, & in trewe  
schryfte [take] penaunce of him þat hath powere to asoyle 3ow,  
& trewly makyn amendys, | be þe counseyl of *3our* confessour, 4  
3e schal be blyssed of god, þere 3e were before cursyd, and 3e  
schul be full of grace, þere 3e were before full of synne! 'Vbi  
habundauit delictum, superhabundauit & gracia.' *secundum*  
*apostolum* <sup>1</sup>.

8

[*The Monk who escaped from his Convent.*]

A sinful monk  
fled from his  
convent.

But he repented  
in time, returned  
to his order,

Pis I schewe 3ou sooth be exauple<sup>2</sup>. Cesarius tellyth þat **C**  
a munk brak out of his hows, & forsoke his habyte, & 3af him  
to alle lustys, & synnes, & cursede dedys. At þe laste, he <sup>12</sup>  
repentyd hym, & took a3en his ordre & his habyte, wyth sorwe  
& schryfte, wepyng, fastyng, & prayerys. he plesyd god, &  
forsook synne in-to his ende, & euere more specyally worschepyd  
oure lady. In his deying, for his penaunce, he hadde pis grace. <sup>16</sup>  
he seyde to þe Abbot & to hise bretheryn: 'My worschippfull  
faderys, I clepe 3ou to wytnes a-for my god, þat I, synfull  
wrecche, lefte my synne, er my synne lefte me, and 3if god 3yve  
me lengere lyif, I am redy, for his loue, to suffre alle turmentys <sup>20</sup>  
& peynys. for I hadde leuere ben in peyne wyth-outyn ende, &  
haue loue of my god, þan ben in heuen-blysse for euere, & haue  
goddys hate. ffor I drede euere, & sorwe more þat I haue  
forwretthyd my god, þan I drede or sorwe to gon to helle.' In <sup>24</sup>  
pise blyssefull woordys he dyed. & in his syzt of his brethryn,  
aungelys, wyth melodye, boryn his soule to heuen.

and, after his  
death, was  
brought to  
heaven by  
angels.

God rejoices in  
a repenting  
sinner,

but the obstinate  
one makes  
the Devil's joy.

Lo! 3yf þou be cursyd in þe sentens afore-seyd, in *perfyzt*  
penaunce amende þe as he dede, & io3e schal be to god & to <sup>28</sup>  
alle aungellys of þin amendment, as þe gospel tellyth. And 3if  
þou wylt no3t drede artycles of þe grete sentens, but holdyst þe  
style perin, io3e schal be to alle feendys in helle of þi dampna-  
cyoun, &c.

32

<sup>1</sup> Rom. v. 20.

<sup>2</sup> MS. in margin: 'narracio de monacho peccatore et saluato.'

*Capitulum sextum.**De modo decimandi.*

4 **H**ERE-beforn I haue schewyd 3ou þe artycles of þe  
 sentence of þe grete curs, and fals tythyng is an artycle  
 pere-of. Wherfore I schaff telle 3ou how 3e schul tythe trulý,  
 for to kepe 3ou sykerly out of þe artycle of cursyng. 3e owyn to  
 tythen of all manere of godys trewly gett; for þe tenthe part Tithes have to  
 be paid of all  
 honest earning,  
 8 pere-of is dewe to god. *Extravagantes de decimis*, 'Tua nobis<sup>1</sup>,  
 & *secundum hostiensem*<sup>2</sup>.

3e owyn to tythen of alle thynges profy3table þat are of all goods  
 renewyd be þe 3ere, & als oftyn as þey are renewyd. that return  
 ex yearly profit,  
 12 *constitucionibus Ricardi Wynchilse*, '*Sancta mater*<sup>3</sup>.'

¶ ffirst þe tythe muste be payed of londys & possessiouns; þat viz. of lands,  
 is, of swych profy3tes as comyth þer-of, as of corn, hey, wode,  
 fruytes of treen, herbage of gardynes, & of wyn, of sedys, of  
 16 gardynes. Þe tythe aw3te to be payed of þe profy3t & of þe  
 ferme of mylles. Also of pasture, comoun & seuerall. þe tythe mills, pastures,  
 animals,  
 ow3te to be payed vp-on þe noumbre of beestys, or vp-on þe  
 noumbre of dayes, as it is most profy3t to þe cherch. ¶ Þe whether milch  
 or dry;  
 20 tythe of þe pasture to þe drye beestys ow3te to be payid as wel  
 as to þi melche beestys; for þei spende leyse as wel as þi melche-  
 beestys. 3if þou paye tythe for leyse to þi mylche-beestys, &  
 no3t of þi drye beestys, þou payist no3t trewly þi tythe. Hec colli-  
 24 *guntur: extrav. de decim. 'Ad apostolicam*<sup>4</sup>, & *capit. 'Pastora-*  
*lis*<sup>5</sup>, & *ex constitucionibus Bonifacii, capit. 'Quoniam propter*<sup>6</sup>.

Tythe owyth to be payed of all manere wode, of leynys of of wood, fish,  
 fowl,  
 oystrys, of leynys of fysch/ of pondys/ of dowfys/ of dowfe-  
 28 howsys/ of werys, of 3erdys/ of flex/ of hemp/ of turbarye/ of ponds, gardens,  
 flax, hemp,  
 fuel;  
 fsewall/ what-so-euere it be, broom or heeth, fyrsyn or turves, or

<sup>1</sup> c. 26. X. de decimis, 3. 30 [Corp. Juris Canon. ii. 564].

<sup>2</sup> Cf. p. 28, note 8.

<sup>3</sup> Robert (not Richard) Winchelsey, Archbishop of Canterbury from 1293 till 1313. For the Constitutions referred to, see Wilkins, ii. p. 278.

<sup>4</sup> c. 20. X. de decimis, 3. 30 [ii. 562].

<sup>5</sup> Ibid. c. 28 [ii. 565].

<sup>6</sup> This seems to refer to Communes (scil. extravag.) c. unic. de decimis, 3. 7. [ii. 1273], though the chapter does not begin as quoted in the text.



[Fol. 10 b.]    any swych oper fewall. *ex constitucione* | Ricardi Wynchilse, *que incipit*: 'Sancta mater.'

of all kind of fruit;    þe tythe of all manere of frute of profyzt þat comyth out of þe erth, & out of treen, awzte to be payed, as of applys, perys, 4 crabbys, barbarynes, plummys, cheryes, nutys, coynys. *de consecracione, distinccio* v., 'Quadragesima<sup>1</sup>'; & ij. q. vij. 'Quicunque recognoverit<sup>2</sup>'; & *cap.* 'Omnes decime<sup>3</sup>'; *extravag.* *de decim.* 'Commissum<sup>4</sup>'; & *cap.* 'Nuncios<sup>5</sup>'. 8

without deducting the farming expenses.    Alle pise thynges forsayde owyn to be tythed & payed wythoute rekenyng of ony cost pere-aboutte, eyther of þe seed or of þe tylying, or of onye expensys abowte þe gaderynge, & wythowte reknyng of ferme, or rente, or kynges taske. *Extravag.* *de 12 decim.* 'Tua nobis<sup>6</sup>'; & *cap.* 'Cum non sit<sup>7</sup>'. 'An debeant portare ad ecclesiam an non, seruanda est loci consuetudo.' ar (?) *extravag.* *de sepulturis*, 'Certificari<sup>8</sup>'.

Example from husbandry.    3if þou hyre an acre of lond for ij. s, and þe tylying per-of 16 stondyth þe on ij. s, þe seed stondyth þe on ij. s, þe rente stante þe on vj. d, þe gaderyng & þe repyng standyth þe on xij. d, þou schalt paye þe tythe schef of þat growyth per-on, or þe tythe part 3if it be pesyn, or hey, þow3 all þat growyth per-on be nozt worth 20 vj. d. And þou schalt rekene no cost ne expunse. Ryzt so, schalt þou do in tythyng of wyn, of frute of treen, of sedys, of herbys, of curtylage, of hey, of ferme of mylles, of pasture, of wode, of leynys, of pontys, of dowfe-howsys, of wareynys, of flex, of hemp, 24 of turbarye & fewall, of frute of treen; of alle pise þou owyst to paye þe tythe, & rekne no cost ne expens þere-abowte. *Ex constitucionibus apud Mertoun per omnes episcopos anglie*<sup>9</sup>.

The tithe to be paid as soon as the produce is taken.    ¶ And þe tythe of alle pise owyth to be payed as sone as þe 28 profyzt & þe frute is takyn. *Extravagantes de decimis*, 'Tua nobis<sup>6</sup>'; & *capit.* 'Cum non sit<sup>7</sup>'.

The tithe of lambs and of wool,    þe tythe owyth to be payed of lambryn & of wolle, þe tenth

<sup>1</sup> c. 16. Dist. v. de cons. [i. 1416.]

<sup>2</sup> c. 4. C. 16. qu. 7 [i. 801].

<sup>3</sup> Ibid. c. 5.

<sup>4</sup> c. 4. X. de decimis, 3. 30 [ii. 557].

<sup>5</sup> Ibid. c. 6 [ii. 558]. MS. 'Nuncios.'

<sup>6</sup> See above, p. 37, note 1.

<sup>7</sup> Ibid. c. 33 [ii. 568].

<sup>8</sup> c. 9. X. de sepult. 3. 28 [ii. 551].

<sup>9</sup> These are the same Constitutions which on p. 37, and elsewhere, are quoted as Winchelsey's (Wilkins, ii. p. 278).

flees & þe tenthe lambe. and 3if þere be but vj. lambryn, or vj. flees, or lesse, for yche owyth to be payed to tythe an ob(*olus*). And 3if þere be but vij. lambys, or vij. flees, or aboue, þanne 4 owyth j. flees or j. lambe to be payed to tythe. and as manye ob(*oli*) owyn to be payed as þe noumbre fayleth fro ten, exclusiue, to þe owne þat tythed.

¶ Of chese þe tythe ow3te to be payed as longe as any chese <sup>of chese and milk,</sup> 8 is made, wynter & somyr, & þat owyth to be by þe tenthe day þat hool þe mylke of þe tenthe day be put to þe tythe chese.

¶ Of mylke owyth þe tythe to be payed wynter & somyr, whanne no chese is made.

12 Of fysschyng of freschwatyr & of salt watyr þe tythe ow3te <sup>of fishing and of hives,</sup> to be payed, & of wex, & of hony. Ex *constitucionibus Bonifacii*, 'Quoniam propter<sup>1</sup>.'

Of calvys þe tythe of þe valew aw3te to be payid benethe <sup>of calves</sup> 16 þe noumbre of ten, & 3if it come to þe noumbre of ten, þe tenthe calf owyth to be payed to tythe. Ex *constitucionibus bonifacii*, 'Quoniam propter *diversas*<sup>1</sup>.'

¶ Þe tythes owyth to be payed of folys of hors, þat is, of hors- and colts, 20 coltys. Ex *constitucione quadam prouinciali*, que sic incipit: 'In ecclesiarum rectores.'

¶ Þe tythe ow3te to be payed of swannys, of gees, of dokys, <sup>of fowl and game.</sup> of chykenys, of huntyng, of fowlyng, comoun or opere. Ex 24 *constitucionibus Ricardi Wynchylse, capit.* 'Sancta mater.'<sup>2</sup>

¶ Of alle þise forsayde, of lambryn, chese, mylk, fysschyng, <sup>The tithe of all the produce to be paid without deducting any expenses.</sup> fowlyng, wex, hony, calvys, coltys, swannys, chykenys, gees, dokys, hawkyng, & huntyng, þe tythes owyth to be payed, 28 wyth-oute reknyng of ony cost, | or of ony expensys. Ex [Fol. 17a.] *constitucionibus apud Mertoun per omnes episcopos anglie*<sup>3</sup>.

¶ Alle þat of þise thynges forseyde takyn vp for ony cost, for expensys, or for here trauayle, tyl þe tythe be ferst hooly leyd 32 out, he doth wrong to holy cherche as þus/ þou makyst chese, þou takyst vp for þi salt, or for þi labour, er þou tythe, þou doost wrong/ 3if þou selle, 3yue, or spende, or do away, ony chese

<sup>1</sup> See p. 37, note 6.<sup>2</sup> See p. 37, note 3.<sup>3</sup> See p. 38, note 9.

Quotations  
from Constitu-  
tions and Canons  
on farming  
tithes

and 'mixed  
tithes.'

Those tithes  
have to be paid  
to the curate of  
the parish where  
the cattle had  
been fed,

and if the cattle  
had been kept  
in one parish  
and fed in  
another, or if  
they had been  
fed in two dif-  
ferent parishes,  
the tithes have  
to be divided  
between them.

Tithes to be  
paid by mer-  
chants and  
craftsmen after  
the deduction  
of the expenses  
of trade.

tyl þe tythe is ferst assigned, þou art vntrewe in þi thything. 3if þou take vp for scheryng of þi wolle, er þou tythe, þou dost wrong, for þou dost azens þe fredam of holy cherche, þat frely, wyth-oute thraldam of suche expensys, schulde haue his tythe. 4 And þou apeyryst & lessyst þat tythe in takyng vp þi cost, here þou makyst þe cherche thraff. De decimis predialibus, id est, de omnibus fructibus de terra crescentibus, vt de frugibus, arboribus, fructibus arborum, vino, seminibus, herbis gardi-  
8 norum, de feno, pascuis, firmis molendinis, columbariis, decime soluantur illi ecclesie, in cuius parochia crescent. Ex constitu-  
tionibus Stratford, capit. 'Quamquam exsoluentibus' 1. ¶ De decimis mixtis, id est, de agnis, lana, caseo, lacte, piscacione, vena-  
12 cione, melle, cera, vitulis, equis, cignis, soluantur decime, vbi consuetudo vult loci illius; & de pullis, aucis, vbi consuetudo non  
apparet. tunc si animalia continue pascantur in prediis proprie  
parochie eius, qui est dominus et curam eorum gerit, illi ecclesie 16  
soluentur decime. Si pascantur in prediis aliene parochie,  
et habent ouile in propria parochia, vel in alia secundum  
Raymundum 2, de lacte, fetu, et lana, detur decima illi ecclesie,  
vbi pascue (sic!) sunt. Ar extra e (?) 'Commissum' 3; sed secun-  
20 dum Alanum 4, si continue iaceant in vna parochia, & continue  
pascantur in alia, decime diuidende sunt. Et idem dicendum  
est, si per medietatem anni pascantur in vna parochia, & per  
medietatem anni pascantur in alia, & secundum bonifacii ex-  
24 travag. e 5; sed consuetudo in talibus seruanda est. de omnibus  
venditis medio tempore anni de vna parochia in alteram  
Domini denda (sic!) est decima.

¶ Marchauntys, & opere, þat in beyng & sellyng wynnen, 28  
owyn of þat wyunnyng to paye þe tythe, saaf ferst þei may take  
vp here resonable costys. Also alle men of craft, as wryztes,  
smythes, weuerys, brewsterys, baxterys, thaccherys, cordewanerys,  
taylourys, sowsterys, tylerys, masouns, plomerys, tannerys, peyn- 32

<sup>1</sup> Wilkins, ii. p. 704.

<sup>2</sup> See p. 18, note 5.

<sup>3</sup> c. 4. X. de decimis, 3. 30 [ii. 557].

<sup>4</sup> Alanus is the author of an 'apparatus' to the 'compilatio prima.' (Cf. Schulte, l. c. vol. i. p. 188.)

<sup>5</sup> Probably to mean the same quotation as p. 37, note 6.



tourys, & alle opere men of craft, as fullerys, mercerys, grocerys, vynterys, pedderys, owyn to payin þe tythe of here getyng be here craft, whanne here resonable expensis be takyn vp.

- 4 ¶ Also þe comoun labourerys & alle seruauuntys owyn to payin þe tythe of here hyre, after þat þei haue takyn vp here resonable expense. *extravagantes de decimis*, 'Pastoralis<sup>1</sup>', in *glossa per Innocencium*; ex *constitucionibus bonifacii*, *capit.* 8 'propter diuersas<sup>2</sup>'; *extravagantes de pigneribus*, 'Ex litteris<sup>3</sup>'; & *secundum hostiensem*<sup>4</sup>.

The tithing of workmen and servants.

- Pou owyst to paye þi tythe of thynges þat arn ȝouyn þe be fre ȝifte, or be byqwething of ony of þi freendys. Hugo notauit, The tithe of donations and bequests.
- 12 xvj. *questio* ij. 'Decime<sup>5</sup>': 'que donatoribus & legatoribus tenentur decimam dare de re donata vel legata, licet decimata fuerit a legatore vel donatore.'

- ȝif a styward fynde in þe old court-rollys & rentallys, & in þe newe bothe, þat pou art behynde of þi rente to þi lord for þi tenement, and pou seyst þat pou wylt noȝt payin it, because pou vsedyst noȝt to paye before þat tyme; schal þin euyl vsage excuse þe, & proue fals þat is wretin in þe court-rollys & rentallys? | <sup>6</sup>I trowe, nay. pou schalt paye it, or be put out of þi tenement. Ryȝt so, ihesu, þe styward of þe fadyr of heuen, whanne he sytteth in þe last court of þe doom, ȝif he fynde þe in þe old lawe, & newe, þat pou art behynde of þi tythe, schal þin euyl vsage excuse þe for to dystroye goddys lawe? Nay, þi pletyng & þin vsage schal noȝt awayle þe þere, but pou schalt be put out of þi tenement of heuen to feendys in helle, seyth seynt Austyn. Dicit Innocencius: 'in eo quod non soluantur decime, & minus plene, nulla consuetudo valet.' xvj. *questio* vij. 'Quicunque<sup>7</sup>.'

As the due payment of rents is still obligatory, although there has been an evil custom of being behindhand

so the unpaid tithes will not be remitted at the last judgement.

- ¶ ¶ floure vengauces<sup>8</sup> comyn to man here in erthe for fals thythyng: fferst he hath goddys curs for brekyng of his lawe.

The four chastisements for false tithing are: 1. God's curse,

<sup>1</sup> c. 28. X. de decimis, 3. 30 [ii. 565].

<sup>2</sup> See p. 37, note 6.

<sup>3</sup> c. 5. X. de pign. 3. 21 [ii. 527].

<sup>4</sup> Cf. p. 28, note 8.

<sup>5</sup> ? c. 66. C. 16. qu. 1 [i. 784].

<sup>6</sup> MS. in upper margin: 'De Exhortatione Decimandi.'

<sup>7</sup> c. 4. C. 16. qu. 7 [i. 801].

<sup>8</sup> MS. in margin: 'vindicta pro falsa' decimacione, I, 2, 3, 4.

‘Maledicti sunt a deo, qui decimas non soluunt,’ xvj. *questio* j.  
 ‘Reuertimini’<sup>1</sup>.

2. poverty and  
 pain of Hell,

¶ Pe secunde vengauce is þis: A fals tythere schal come to pouert, er he dye, & turne to þe tenthe part þat fell owt of 4  
 heuen, þat is, to þe feendys in endles peyne. xvj. *questio* j.  
 ‘Maiores’<sup>2</sup>. *Augustinus*: ‘Redde decimas, alioquin deducere ad  
 decimam partem angelorum, scilicet que cecidit in infernum.’

3. vermin, birds  
 and beasts of  
 prey,

¶ Pe iiij. vengauce is þis, þat god schal suffre flyes, foullys, & 8  
 bestys, to wastyn & to dystreyn here godys; & reyn schal fayle,  
 whanne sesonable tyme were for to reyne. xvj. q. j. ‘Maiores’<sup>2</sup>.

4. taxes and  
 extortions of  
 lords.

¶ Pe iiij. vengauens is þis: god suffryth hem to be pyled of  
 lordys wyth taxis, tallyagys, & extoreyouns, & for to haue 12  
 opere lossys. ‘Quod non capit *christus*, tollit *fiscus*.’ xvj.  
*questio* j. ‘Maiores’<sup>2</sup>.

False tithing is  
 the principal  
 cause of  
 calamities of  
 all kind.

¶ God sumtyme takyth fro false tytherys ix. *partys* of eneres,  
 and 3eyth hem scarsely þe tenthe part of profyzt for here vn- 16  
 kyndenes to hym, & for here falssnes. ffor þe most cause why  
 dyssece & myscheef fallyn on man, womman, & beste, & on opere  
 godys, frutys, & profyztys on erthe, is for fals tythyng, as seynt  
 Austyn seyth. & porro in *canone*, xvj. *questio* j. ‘Maiores’<sup>2</sup>. 20

The four rewards  
 for honest  
 tithing:  
 1. plenty of  
 profit, 2. bodily  
 health,

Trewe tytherys schul haue iiij. rewardys<sup>3</sup> of god: ¶ Pe firste  
 is plente of frute on lond & watyr. Pe secunde is helthe of  
 body. *Augustinus*: ‘Si decimas dederis, non solum habundan-  
 ciam fructuum, sed etiam sanitatem corporis consequeris’<sup>4</sup>. 24

3. forgiveness  
 of all sins, 4. the  
 kingdom of  
 heaven.

¶ Pe iiij. reward is forgyvenesse of alle þi synnes. ¶ Pe iiij. is  
 þe kyngdam of heuen. *Augustinus*: ‘Qui premium comparare,  
 aut indulgenciam peccatorum desiderat promereri, reddat  
 decimam.’ & porro in *canone*, xvj. q. j. ‘decime’<sup>4</sup>. 28

Therefore, re-  
 nounce your  
 evil habit,  
 amend, and pay  
 your tithes  
 honestly!

¶ Perfore, 3if 3e wyl fle fro þe iiij. wretty of god, & haue pise  
 iiij. rewardys of grace & of ioie, leuyth 3our vsage of wrongfull  
 tythyng, & makyth amendys in perfyzt penaunce, & tytheth  
 trewly, as goddys lawe tellyth 3ou, and þanne schul 3e haue 32  
 plente of good, helthe of 3oure body, forgyfnes of 3oure synne,

<sup>1</sup> c. 65. C. 16. qu. 1 [i. 783].

<sup>2</sup> c. 8. C. 16. qu. 7 [i. p. 802].

<sup>3</sup> MS. in margin: ‘de vera decimacione, I, I, 3, 4.’

<sup>4</sup> c. 66. C. 16. qu. i. [i. 784].

& þe blysse of heuen. 'Beati qui audiunt verbum dei et custodiunt illud.' Blyssed are þey þat heryn þis woord of god, & kepyn it in here werkyng, for þey schal be blyssed in endles  
4 ioye! Ad quod &c.

### Capitulum vij<sup>m</sup>.

#### De Exhortacione Decimandi.

**A** HERE-before I told þou how 3e schulde tythen. now  
8 I schal telle þou an example, to make þou to drede  
þer-by fals tythyng, & for to be styred to tythe trewly, as goddys  
lawe techyth þow, and noȝt as euyl vsage techyth þou. Judas  
scarioth<sup>1</sup> stale þe tythe þat was þe tenthe part of monye þat  
12 com to þe comoun purs of crist & of his apostlys. And whanne  
marie mawdeleñ pouryd þe swete oynement out of here box on  
crist, iudas grucchyd, & seyde: 'Why is þis oynement þus  
wastyd? it myȝt a be sold for iij. hundred pens, & haue be  
16 þouyn to pore folk.' Joh. xij. Judas seyde noȝt þis for loue &  
deuocoun | þat he hadde to poore folk, but he was purs-  
mayster, & bare þe comoun purs of crist, & receyvyd in-to þe  
purs all þe monye þat was brouȝt to crist, for to be dysposyd  
20 in comoun to þe nedefull, and alwey he stale þe tythe part of  
þe monye þat he receyvid in-to þe purse, and þer-fore he wolde  
þat þo iij. hundreth penyworth of oynement hadde be sold, & be  
þouyn in to his purs for pore folk, þat he myȝte a stolyn þe tythe  
24 part, as he dede of all oper monye delyuered to hym. And  
þer-fore he was wroth & grucchyd þat þat oynement, worth  
ij. hundred pens, was so pcured out on crist, & noȝt sold, þat  
he myȝt a stolyn þe tythe þer-of. Per-fore he seyde: 'why is  
28 þis oynement þus wastyd? & it myȝte a ben solde for iij.  
hundreth pens, & a be þouyn to poore folk.' Judas was wo,  
þat he had noȝt þat vantage of þo xxx. pens þat was þe tythe  
of þe iij. hundreth pens, be-cause þe oynement was noȝt solde.

Example to exhort to honest tithing.

Judas grumbled, when Mary Magdalen poured all her precious ointment on Christ, maintaining that its value of three hundred pence might have relieved the poor.

[Fol. 18 a.] But in fact, he said so, because he was the keeper of the common purse, and would steal the tenth part out of it.

<sup>1</sup> MS. in margin: 'Judas Scarioth.'



Therefore, to recover his loss, he sold Christ for 30 pence, which was the tenth part of the value of that ointment, and he had a curse of God for every penny.

perfore he thouzte to rekouere þo xxx. pens, & he wente & solde crist for xxx. pens. pere he gette agen þo xxx. pens þat he forbare in þe oynement. And for þo xxx. pens he hadde xxx. sythes goddys curs, as it is veryfyed in þe psalme 'Deus 4 laudem'; þe which psalme may be applyed to Judas; for euery peny he hadde a sundry curs of god. ¶ Ryzt so, whan̄ a fals tythere heryth or seeth þat an-*oper* man louyth & worschepyth god, wyth þe oynement of charyte hym anoyntyng, þat is for to 8 seye, trewly paying to god his tythes, for seynt gregorie seyth: 'Probacio vere dileccionis est exhibicio operis.' Prefe of trewe loue to god is to schewyn it out to him in dede, þat is, to ȝeun to god trewly his part, þat is, þi tythe, for þat is a signe þat 12 þou louyst hym, & þis loue is an hoot & a sweet oynement to god: 'Vnguentum est nardi pistici preciosi.' glossa: 'Nardus est herba calida & redolens.'

So the false tither grumbles at the honest one, alleging that the tithes would better be given to the poor.

Whan̄ þe euyll tythere seeth or heryth<sup>2</sup> þat þou trewely 16 tythest to god, it greuyth him sore þat god & his mynistres schulde be worschepyd & releuyd, & he seyth: 'it were more almes to ȝyue þo tythes to pore folk þan to god or to preestys, for þei haue ynow & to fele.' he seyth nozt þis for deuocoun 20 þat he hath to pore<sup>3</sup> folk, but he seyth it for malyce þat he hath to holy cherche & to curatys, & for he louyth nozt god trewly, & for he schulde be knowyn fals in his thythyng be þe trewe thythyng of þat oper man. and so, for dreed of schame & 24 sclaudere, he muste tythen as þe opere man doth, & so his profyzt schulde be þe lesse. Whazne he seeth þat he muste tythen as þe good tythere doth, & so to lessyn his profyzt, or ellys be schamyd, he goth as Judas, & stelyth pryuely his tythe, 28 þat may nozt be perceyved, and, wyth euyll counseyl, styreth opere men to tythen eue as he doth, þat he may haue þe more counfort & þe more strengthe in felaschip, & þe lesse schame to tythen euyll. and so he & his cumpanye, thurgh his euyll 32 sterynge, sleen crist, as iudas dede wyth his ost. ffor scripture

But, in fact, he hates the Church, and wants to conceal his own false tithing.

And if he is compelled to pay his tithes, for fear of shame, he goes and steals it again,

<sup>1</sup> Ps. cviii.

<sup>2</sup> The construction is resumed after having been dropped at line 8.

<sup>3</sup> pore corrected in margin for fore in the text.

& doctourys seyn: Who-so do aȝen þe synne which was cause and so slays  
of cristes deth, in-as-mychē as is in hym, he doth aȝen crist to <sup>Christ, as Judas</sup> did.  
þe deth. stelyng of þe tythe þat longyth to cristes purs was  
4 cause þat iudas betrayid crist to þe deth, for þe oynement was  
noȝt sold, þat he myȝte noȝt stele þe tythe per-of. Ryȝt so, þe  
fals tythere rehersyth aȝen in his fals tythyng þe synne þat  
crist was do fore to deth, þat is for to seyn, | he stelyth his [Fol. 18 b.]  
8 tythe fro god. here, in-as-mychē as is in hym, he sleeth aȝen  
crist. per-fore crist seyth be his prophete Malachias iiii<sup>1</sup>: 'Vos  
affligitis me in decimis & primiciis.' 'Vos maledicti estis & vos  
me fraudatis & configitis.' ȝe turmente me in ȝoure false tythes,  
12 per-fore in nede, & in pouert, & in wastyng of ȝoure godys, ȝe  
are acursyd, for ȝe defraude me, & fycchen me, þat is for to  
seye, ȝe fycchen me aȝen on þe cros.

**¶** Þe x. comaundmentys of god are kept in thre<sup>2</sup>: In worschipe, <sup>The 10 Com-</sup>  
16 in loue, & in truthe. Worschipe god & man, & þou kepyst <sup>mandments are</sup>  
the x. comaundmentys! loue god & man, & þou kepyst þe x. <sup>kept in 3 things:</sup>  
comaundmentys! be trewe to god & man, & þou kepyst þe <sup>In worship,</sup>  
x. comaundmentys. ȝif þou do vnworschipe to god & to þi <sup>love, and truth</sup>  
20 neyghboure, þou brekyst pere onys þe x. comaundmentys. <sup>with regard to</sup>  
For who-so is gylty in on, is gylty in alle. Þanne, for þou <sup>God and man.</sup>  
brekyst þe x. comaundmentys onys, þou for onys hast x. <sup>He who fails in</sup>  
cursys of god, þat is, for brekyng of euery comaundment <sup>one, breaks at</sup>  
24 a curse. Ps.<sup>3</sup> 'Maledicti qui declinant a mandatis tuis.' ¶ ȝif <sup>once all the</sup>  
þou loue noȝt god & þi neyghboure, þanne þou brekyst þe secunde <sup>10 Command-</sup>  
tyme þe x. comaundmentys; þanne hast þou þe secunde tyme <sup>ments, and gets</sup>  
x. cursys of god. ȝif þou be vntrewe to god & to þi neyghboure, <sup>10 curses of God.</sup>  
28 þanne brekyst þou the thredde tyme þe x. comaundmentys of  
god, þanne hast þou þe thridde tyme x. cursys of god. Thre  
tymes ten is thretty, þanne hast þou thretty tymes goddys curs,  
þat brekyst thryes his x. comaundmentys. ȝyf þou tythest <sup>The false tither</sup>  
32 falsly, þou worschepyst noȝt god, for þou sleest hym & betrayist <sup>fails in reverence</sup>  
hym as iudas, for þou stelyst þe tythe as iudas dede, whiche  
was cause of cristes deth. þou doost vnworschipe to man, þat is, and man,

<sup>1</sup> Mal. iii. 8, 9. The Vulgate reads: In quo configimus te? In d. et in p.<sup>2</sup> MS. in margin: 'decem precepta [?] tribus.'<sup>3</sup> Ps. cxviii. 21.

to hem þat schulde lyue be þat tythe, for þou sleest him in þat þou wythdrawyst fro him his lyving, *secundum Gregorium*. Þanne brekyst þou here onys his x. comaundmentys, & hast x. cursys of god. Also in þi fals tythyng, þou louyst noȝt god, 4 for þou brekyst goddys comaundment. 'Qui non diligit me, sermones meos non seruat <sup>1</sup>.'

he fails in love towards his curate,

and in truth towards God, and his curate.

So he breaks three times the 10 Commandments, and gets 30 curses of God, as Judas.

þou louyst noȝt þi curat, for þou appeyrist hys lyiflode. Here brekyst þou þe secunde tyme þe x. comaundementes. 8 Here hast þou þanne þe secunde tyme þe x. cursys of god. Also in þi fals tythyng, þou art vntrewe to god & fals to þi curat, for þou stelyst fro hym þe tythe þat longyȝt to hym. here brekyst þou þe thredde tyme þe x. comaundmentys, and 12 here þou hast þe thredde tyme ten cursys of god. And þus in þi fals tythyng, for þou brekyst thryes þe x. comaundementys, þou hast thryes x. cursys of god, þat is, xxx<sup>ti</sup> cursys, as iudas hadde, whiche thretty cursynges arn in þe psalme 'Deus 16 laudem <sup>2</sup>.'

*[The Proud Earl carried to Hell by Fiends.]*

An earl, while sitting at his meal, was called out by a stranger.

Helimandus & Petrus, abbas cluniacensis, pey seyn þus <sup>3</sup>: **¶** þat an erl masticonensis, on a solempe day, sate in his paleys 20 at mete wyth knyghtes & gentlys. hastily pere comð a straunge man rydyng on an hors in at þe dore, & seyde: 'Syre erl, ryse vp & come wyth me to þe dore, me muste speke wyth þe.' þe erl myȝt noȝt wyth-stonde hym, but ros vp, & wente wyth him 24 to þe dore. pere he fonde an hors redy, & be byddyng of þat straunge man, þe erl wente vp-on þe hors. þe straunge man was a feend, & þe hors was an-oþer feend. þe feend took his hors be þe brydel, & bare hym vp in-to þe eyr. þane þe erl 28 cryed pytously in <sup>4</sup> þe eyr. alle his meyne comyn out fro mete, | and seyn here lord wyth þe feend in þe eyr. all þe cyte seyn hem, & herdyn hym cryin: 'helpe me now, my knyȝtes & 3e burgeysis of þe cyte! for my styngkyng pride, & my proude 32

At the door, he found a horse that he mounted at the stranger's command. The stranger, who was a fiend, carried the earl up into the air.

[Fol. 18 \*a.]

All his knights and subjects cou d not help him.

<sup>1</sup> John xiv. 24.

<sup>2</sup> Ps. cviii.

<sup>3</sup> MS. in margin: 'narracio de male decimante.'

<sup>4</sup> Spoiled in MS. by an ink spot.



berying, & for my fals tythyng, þat I wolde noȝt suffre my meyne but he was  
 tythe truly to god & to holy chereh, but I haue hynderyd holy carried to hell  
 chereh, to mayntene my prowde beryng, & for fals coueytise noȝt for pride and  
 4 made restitucyoun; þer-fore feendys bere me to helle. be ȝe false tithing.  
 ware be me !'

[*The Vineyard of the Pious Knight.*]

**D** Cesarius dicit: A knyȝt louyd wel holy chereh, & for loue of A knight paid  
 8 god trewly he payed his tythe, and þat wythoute lettyng. he honestly the  
 hadde a vynezerd, þe whiche, ȝere be ȝere, bare hym x. tunne of tithe of his  
 wyn. and euery ȝere he payed þe tenth tunne of wyn to tythe. vineyard.  
 Afterward, þat vynezerd bare but on tunne of wyne, and þe One year, he got  
 12 knyȝt seyde: 'god hath takyn fro me ix. partys for my synne; only one tun of  
 I wyl noȝt take fro hym his part. ȝe my meyne lede þis tunne wine instead of  
 of wyne to þe curat!' þere he ȝaf to tythe all to-gedere þat ten, but he gave  
 his ȝerd bare þat ȝere. þe same tyme, after-ward on þe thredde it for tithe, all  
 16 day, a preest, þat was þe knyȝtes brother, walkyd in þe vyne- the same.  
 ȝerd, & seyȝ itt full of grapys, & seyde to þe knyȝt: 'why be Three days after,  
 noȝt ȝoure grapes gaderyd in ȝoure vynezerd?' þe knyȝt seyde: his vineyard  
 'It are gaderyd clene, þere is no grape left þer-in; god hath all hung full of  
 20 for tythe.' þe preest seyde: 'þe vynes were neuere so full of grapes,  
 grapys as it are now.' þe knyȝt wente, & seyȝ it, & dede gadere and yielded  
 newe þe grapys, & had more plente of wyne þan he hadde befor. more than ever.  
 he thankyd god, & was trewe forth in his tythyng tyl his ende. The knight re-  
 24 and þanne wente to heuen, to restoryn in party þe place where mained faithful  
 þe aungellys fylle out. in tithing, and,  
 at last, went to  
 heaven.

Ryȝt so, ȝif ȝe tythen euyl, wylth feendys ȝe schul be born The false tither  
 in ȝoure ende to helle as þe erl, but ȝe leue [ȝoure synne], & is carried to hell,  
 28 make amendys in perfyȝt penauns. ȝif ȝe tythe trewely, þanne but the honest  
 schul ȝe encresyn in ȝoure wordly good, & in ȝoure ende gon to one has profit  
 þe ix. ordrys of aungellys in-to endles ioie! Ad quod nos per- on earth, and  
 ducat &c. heaven!

Capitulum viij<sup>m</sup>.

De gradibus prohibitis in matrimonio contrahendo.

**H**ERE-beforn I haue told 3ou of euyl tythyng how it is an **A**  
 artycle of þe grete curs; and þer-fore I tolde 3ou how **4**  
 3e schulde tythen for to saue 3ou fro þe grete curs. but now  
 I schal schewe 3ou of þe contract of matrimonye how it is an  
 artycle of þe grete curs, whann it is don in degrees forfendyd  
 be lawe, wyttyng & wyllynge. **8**

Marriage between near relatives is an 'article of great curse.'

It is prohibited to the fifth degree.

¶ Contracte of matrimony in kynrede in-to þe fyfte degree is forfendyd. as whan a man or womman, wyttynge, are weddyd to-gedere in þe firste degree of kynrede, or in þe *secunde*, or in þe thredde, or in þe ferthe. In þe fyfte degree þey mowe **12**  
 be weddyd to-gedere.

The 3 lines of kindred are:  
 1. The ascendant line from daughter to father and grandfather, &c.,

In kynrede are iij. lynes<sup>1</sup>: A lyne vpward, a lyne downward, a lyne on syde, croswayes. In þe lyne vpward, þi fadyr is to þe in þe first degree of kynrede; þi belsyre to þe is in þe *secunde* **16**  
 degree; þi belsyres fadyr to þe is in þe thredde degree; þi belsyres belsyre to þe is in þe ferthe degree. to hym mayst þou noȝt be weddyd, but to þe fadyr of þi belsyres belsyre þou mayst be weddyd, for he is to þe in þe fyfte degree of kynred. **20**

or from son to mother and grand-mother, &c.

¶ In þis lyne vpward, þi moder is to þe in þe firste degree of kynrede; þi beldame is to þe in þe *secunde* degree; þi beldamys modyr is in þe thredde degree; þe beldame of þi beldame is to þe in þe ferthe degree. to here mayst þou noȝt be weddyd, but **24**  
 to þe modyr of þi beldamys beldame, þou mayst be weddyd, for þat is in þe fyfte degree.

2. The descendant line from  
 [Fol. 18 \*b.] mother to son and grand-son, &c.

¶ In þe lyne of kynrede downward, þi sone to þe is in þe firste degree of kynrede; þi sonys sone is | in þe *secunde* degree; þe **28**  
 sone of þi sonys sone is in þe thredde degree. to þe sone þat comyth of hym in þe thredde degree, mayst þou noȝt be weddyd, for it is in þe ferthe degree, but to þe sone þat comyth of hym þat is in þe ferthe degree, þou mayst be weddyd, for he is in þe **32**

<sup>1</sup> MS. in margin: '3 gradus, id est de gradu sanguinitatis.'

- ¶** fyfte degree. ¶ Ryzt so, in þe lyne downward<sup>1</sup>, þi dowȝter is to þe in þe firste degree of kynrede; þi dowterys dowter is in þe secunde degree; þe dowter of þi dowterys dowter is in þe thredde degree. to þe dowter þat comyth of here mayt þou noȝt be weddyd, for it is in þe ferthe degree; but to þe dowtyr þat comyth of here in þe ferthe degree þou mayst be weddyd, for þat is in þe fyfte<sup>2</sup> degree.
- 8** ¶ In þe lyne þat goth out on syde<sup>3</sup>, too bretheryn of<sup>4</sup> too systeryn, or a brothyr & a syster arn in þe first degree of kynrede. bretheryn or systerynes chylderyn arn in þe secunde degree. þe chyldryn þat comyn of brethryn & systrynes chylderyn ben in þe thredde degree. þe chyldryn þat comyn of hem þat arn in þe thredde degree, mowe noȝt be weddyd to-gedere, for þey arn in þe ferthe degree. þe chylderyn þat comyn of hem þat arn in þe fyfte degree, may be weddyd to-gedere, for þei arn in þe fyfte degree.
- 16** ¶ In ony of pise thre lynes afore-seyd, go to þe stok, þat is, fadyr or modyr, & noumbre noȝt hem, but þe first persone þat comyth of þat stok is þe first degree; þe secunde persone fro þe stok is in þe secunde degree; þe thredde persone fro þe stok is in þe thredde degree; þe ferthe persone fro þe stok is in þe ferthe degree; þe fyfte persone fro þe stok is in þe fyfte degree. In þe lyne þat goth out on syde, as too bretheryn or too sustryn, or brothyr & syster, þe chyld of þe brothyr is in þe fyrste degree of kynrede fro þe stok. of þe oper brother comyn chylderyn, & of þo chylderyn comyn chylderyn in þe secunde degree, and of þo in þe secunde degree comyn chylderyn in þe thredde degree fro þe stok. þe chylderyn in þe thredde degree of kynrede fro þe stok of þe oper brother & þe chylderyn in þe firste degree of kynrede fro þe stok of þe oper brothyr arn of kyn in þe thredde degree. Loke in what degree þe persone is þat is ferthest fro þe stok, þat is, fro þe o brother or sustyr on þe o syde; and in þat degree arn fro him alle þe opere personys
- or from father to daughter and grand-daughter, &c.
3. The lateral line is between two brothers or two sisters, or between brother and sister, and their descendants.
- In fixing the degree of relationship in one of these lines, go back to the stock of the family, and count the first descendant as the first degree.
- In the lateral line, the degree of the remotest descendant

<sup>1</sup> MS. in margin: 'linea descendens.'<sup>2</sup> MS. ferthe.<sup>3</sup> MS. in margin: 'linea extensionis a latere.'<sup>4</sup> For *of* as a conjunction meaning *or*, cf. H. Bradley's edition of Strattmann's Dictionary.



must first be fixed. And in the same degree in which he is related to the stock of the family, he is also related to every one of the descendants of his ancestor's brother or sister.

The prohibited degrees of spiritual kindred, constituted either by baptism

on þe oper syde þat comyn of þe lyne of þe oper brother & suster. In þe same degree of kynrede þat he is in þat is ferthest fro þe stok, þat is, fro þe o brother on þe o syde, in þe same degree of kynrede to hym is he þat is next þe stok, þat is, next of 4 kynrede to þe oper brothir on þe oper syde. *Predicta colligi possunt: extrav. de consanguinitate, c. vltimo<sup>1</sup>, & c<sup>o</sup> 'Tua nos<sup>2</sup>,' & extrav. de testibus, 'licet ex quadam<sup>3</sup>, & c. 'Non debet<sup>4</sup>.'*

fals contract of matrimonic is also in gostly kynred of 16 baptem<sup>5</sup> & of confirmacyoun. ¶ Þe chyld baptized & his god-fadyr & god-modyr arn of kyn. Þe chyld baptized & his god-fadyr & godmodyr arn of kyn. Þe chyld baptized & þe chyl-deryn of his god-fadyr & god-modyr arn of kyn, þow<sup>3</sup> þey be 12 bastardys. Þe chyld baptyzed & þe wyif of his god-fadyr or þe husbond of his god-modyr arn of kyn, 3if þe wyif of his god-fadyr was fleschly knowyn of his god-fadyr before þe tyme þat he answeyrd for him, or 3if þe husbonde of his god-modyr 16 knewe fleschly his god-modyr, er sche answeyrd for him. Þe fadyr & þe modyr of þat chyld baptyzed & þe god-fadir & þe god-modyr of þat chyld arn of kyn. Þe chyld baptized & he 20 þat baptyzed þe chyld arn of kyn. Þe chyld | baptyzed & þe chylderyn of hym þat baptized hym, bastardys or opere, arn of kyn. Þe chyld baptized & þe wyif of hym þat baptyzed him, 3if he knewe here fleschly before, arn of kyn. Þe chyld baptized & þe husbonde of his god-modyr arn of kyn, 3if þe husbonde 24 knewe here fleschly before. he þat baptized & fadyr & modir of þe chyld þat is baptized arn of kyn.

[Fol. 19 a.]

or confirmation.

¶ In confirmacyoun<sup>6</sup> of þe bysschop, þe chyld confermyd & þe 28 god-fadir þere, or þe god-modyr, arn of kyn. Þe child confermyd & þe chyl-deryn of hem þat answeyrd arn of kyn. Þe chyld confermyd & þe wyif of hym þat answeyryth arn of kyn, 3if he knewe here fleschly be-forn. Þe chyld confermyd & þe

<sup>1</sup> c. 9. X. de cons. et affin. 5. 14 [Corp. Jur. Canonici ii. 704].

<sup>2</sup> Ibid. c. 7 [ii. 703].

<sup>3</sup> c. 47. X. de testibus et attestationibus 2. 20 [ii. 337].

<sup>4</sup> c. 8. X. de consanguinitate et affinitate 4. 14 [ii. 703].

<sup>5</sup> MS. in margin: 'de baptismo.'

<sup>6</sup> MS. in margin: 'de confirmacione.'

husbonde of here arn of kyn, 3yf sche were fleschly knowyn of here husbonde, er sche answeyrd. And þei þat answeyren a-forne þe bysschop & þe fadyr & þe modyr of þe chyld confermyd arn  
 4 of kyn. Þe chyld confermyd & he þat confermyth arn of kyn. Þe chyld confermyd & þe chylderyn of hym þat confermyth arn of kyn. Þe chyld confermyd & þe wyif of hym þat confermyth arn of kyn, 3if his wyif were of hym fleschly knowyn be-forne.  
 8 He þat confermyd & fadyr & modyr of þe chyld confermyd arn of kyn. Alle þise degrees, in fleschly kynrede or in gostly kynrede, be baptem<sup>ē</sup> or be confirmacyoun, are forfendyd fro contracte of matrimonye be lawe & in peyne of cursyng. and  
 12 3if personys be weddyd in ony of þise degrees, þey owyn to be departyd asundre. *Extravagantes de cognatione spiritali*, 'Ne  
 ¶ dum,' libro vj.<sup>1</sup>, & capitulo 'Quamuis' <sup>2</sup>.

In affinite <sup>3</sup>, contracte of matrimonye is forbodyn in þe same  
 16 peyne as in kynrede in-to þe fyfte degre. as þus: Alle þat arn of þy wyues kyn, or of þi lemmannys kyn, in-to þe fyfte degre of kynrede, arn of þin affynite, in þe same degre of affynite þat þei are to þi wyif in kynrede. And þou womman, all þe kyn of  
 20 þin husbonde in-to þe fyfte degre, & of þi lemman also, arn of þin affinite in þe same degre of affinite þat þey are to þin husbonde, or to þi lemman, in kynrede. *extravagantes de consanguinitate et affinitate*, 'Non debet' <sup>4</sup>.

24 þe kynrede of þi wyif, or of þin husbonde, or of þi lemman, in þe firste degre is of þin affinite in þe ferst degre; and þe secunde degre of kynrede is to þe þe secunde degre of affinite, and so forth to þe thredde & to þe ferthe degre of kynrede of þi wyif,  
 28 þei ben of þe same degre of affinite to þe, and to none of þe foure degrees mayst ou be weddyd; but to þe fyfte degre in affinite þou mayst be weddyd. xxxv. *questio* iij. 'Sane' <sup>5</sup>; & capitulo 'Porro' <sup>6</sup>.

þow þou mowe nozt be weddyd to none of þe kynrede of þi  
 32 wyif, or of þin husbonde, or of þi lemman, in-to þe fyfte degre, þou myzt, þow<sup>3</sup>, be weddyd to man or womman þat weryn

Marriage between persons connected by affinity is forbidden to the fifth degree. The degrees of kindred connecting the one party with his own family, represent the degrees of affinity as to the other party.

It is not forbidden to marry a person who may have been married to a member of the family akin by affinity.

<sup>1</sup> c. 1. cogn. spir. in VIto. 4. 3 [ii. 1067].

<sup>2</sup> Ibid. c. 3 [ii. 1068].

<sup>3</sup> MS. in margin: 'de affinitate.'

<sup>4</sup> See p. 50, note 4.

<sup>5</sup> c. 14. C. 35. qu. 2. et 3 [i. 1267].

<sup>6</sup> Ibid. c. 22 [i. 1270].

husbonde or wyif to hym þat was of þi wyues kyn or of þin husbondys kyn; as þus: þi wyif is deed; þou myȝte wedde here brotheres wyif. ȝif þin husbonde be deed, þou myȝt be weddyd to his susteres husbonde. *extravagantes de consanguinitate & 4 affinitate*, 'Non debet'¹.

No affinity exists between the respective relations of a couple.

¶ Also þi kynrede, þowȝ þei be of affinite to þin husbonde, or to þi wyif, or to þi lemman, þei be noȝt, þowȝ, of affinite to þe kynrede of þi husbonde or of þi wyif. for þe fadir & þe sone 8 may weddyn þe oon þe dame & an-oþer þe dowȝter. two bretheryn may weddyn two susteryn. *Extravagantes de consanguinitate & affinitate*, '[Quod] super hiis'².

[Fol. 19 b.]

In þis affinite wyth-ynne þe fyfte degre, is matrimonie 12 forfendyd, for it lettyth matrimonye to be sacryd, & ȝif it be | sacryd after þe affinite, þere owyth to be made a devorce. *secundum Ricardum, distinccio xj.*³

After having contracted a marriage in due form, it is impossible for either party to marry again during the life-time of the first spouse,

¶ Also, ȝif þou make a contracte of matrimonie to oon persone ¶ wyth full acorde of ȝou bothe, in saying þus: 'Here I take þe 16 to my wyif,' and sche seyth aȝen: 'here I take þe to myn husbonde;' þowȝ non othe be made, ne trewthe plyȝtyng, ne no fleschly knowyng, ne no wytnes be þere, & afterward þou makyst 20 a contracte wyth an-oþer, leuyng⁴ þe first persone, þi secunde contracte is a fals contracte of matrimonie & spouse-breche⁵, for trewe matrimonie is in þe firste contracte, ȝif in þe ferst contract were no lawfull lettyng. *extrav. de sponsalibus*, c. 'Ex sponsalibus'⁶. 24

not even in another country.

¶ Also, ȝif þou be weddyd here in þis cuntre, & gost fro þi make in-to an-oþer cuntre, & art weddyd þere to an-oþer persone, lyuyng þi ferst make be þi wyttyng, þere is a fals contracte of matrimonye. *Extravagantes de sponsalibus*⁷. 28

The marriage with a nun is null.

¶ ȝif þou wedde a nunne wyttynge, or ony womman þat hath

¹ c. 8. X. de cons. et aff. 4. 14 [ii. 703].

² Ibid. cap. 5 [ii. 702].

³ Ricardus Anglicus (Bishop of Chichester 1214, of Salisbury 1217, of Durham 1228, died there 1237), 'Distinctiones super Decretis,' extant only in MSS. (Cf. Schulte, Geschichte des Canonischen Rechts, vol. i. p. 183.)

⁴ To mean: living; cf. l. 26.

⁵ MS. in margin: 'contractus matrimonii licitus et illicitus.'

⁶ c. un. de sponsalibus et matrimoniis in Vito. 4. 1 [ii. 1065].

⁷ ? c. 31. X. de spons. et matrim. 4. 1 [ii. 672].



made a solemne vow of chastyte, þat contracte is fals. ȝif ony nunne, or ony clerk wyth-inne holy ordrys, or ony relygyous professyd, make ony contracte of weddyng, þat contracte is fals.

- 4 In alle þise degrees forsayde, þat is to seyne, in alle degrees of fleschly kynrede, & of gostly kynrede, & of affinite, & opere degrees, as I haue schewyd ȝou befor, contract of matrimonye is forfendyd. And ȝif it be sacryd, per owyth be lawe to be  
8 made a deuorce. Per-fore knowyth þise degrees in ȝour herte, & beth ware þat ȝe be noȝt weddyd, ne make no contract of matrimonye in swyche degrees, for dreed of curs! And ȝif ȝe fynde ȝou gylty in þise degrees weddyd, ȝerne in ȝour confessioun beth  
12 gouernyd be þe counseyl of ȝoure confessour.

A marriage contracted within one of these degrees, must be divorced.

[*The Tormented Couple.*]

- 65 Helymandus dicit<sup>1</sup>: pere was a colyere, þat made colys. he was poore, but he was a good lyuere, & he was homlych & wel  
16 belouyd to an erl, comitatus meruernencis. on a nyȝt, as he wooke his dyche of colys, whil þey weryn in brennyng, sodeynly a womman nakyd ran abowte þe colys brennyng, and after here rood a man wyth a swerd drawyn. he styked here through here  
20 body, as hym<sup>2</sup> thowȝte, manye a tyme, tyl sche lay as deed. panne he kest here in-to þe fyre, & all for-brente here. he drowe here out of þe fyre, & toke here vp-on þe hors a-forh hym, & rood away. þus he dede manye dyuerse nyȝtes. At þe  
24 laste, þe colyere wente & tolde it to þe erl. þe erl, wyth þe colyere, wokyn þat cole-pytt. þe womman nakyd com aȝen & þe man on þe hors, & he turmentyd þat womman as he dede be-forne. And whanne he hadde here on his hors, & schulde go,  
28 þe erl wyth-stood hym, & askyd hym what he was. He seyde to þe erl: 'I was ȝoure knyght, swyche a persone þat falsly was weddyd to my wyif, & fals I haue be to here of my body. And þis womman was þe wyif of þat knyȝt falsely also weddyd to  
32 hym. Per-fore I had no grace to louyn my wyif, ne þis womman had no grace to louyn here husbonde, for we weryn false to hem

One night, a collier of the county of Merioneth (Merwinia?),

saw a naked woman pursued by a horse-man with a drawn sword. The man pierced her right through her body and thrust her into the burning kiln. Then, he drew her out again, and rode away with the body. After having seen this several nights, the collier told it to the earl, who joined him in his watch.

Then, the horse-man told his story to the earl. He and the woman had been married unlawfully.

wherefore each of them had no grace to love the other,

<sup>1</sup> MS. in margin: 'narracio de falso matrimonio.'

<sup>2</sup> i. e. the collier.

and they both  
lived in adul-  
tery.

Therefore they  
had to endure  
those fearful  
pains.  
[Fol. 20 a.]

pat we made first contract wyth, but I & sche þus had medlyd to-gedere long tyme in avowtrye, & wolde noȝt leuyn tyl nyȝ oure ende, and þanne we were schryuen wyth gret contricyoun, and ellys we hadde be dampnyd wyth-outyn ende. Þer-fore, þus 4 of me euery nyȝt sche is turmentyd. in euery stroke of my swerd sche hath more peyne þan | man in his deth, whanne his herte brestyth asundre, and ȝit sche hath myche more peyne in here brennyng. Þe hors þat I sytte on is þe feend þat 8 turmentyth vs bothe, on þe whiche feend I suffre so myche peyne, þat, þowȝ alle tungys to-gedere myȝte spekyng, þey schulde noȝt tellyn my peyne.'

Unlawful matri-  
mony leads to  
discord, adul-  
tery, and hor-  
rible pains.

Lo! þere fals contracte is of matrimonye, after-ward þere is no 12 grace of trewe loue, but dyscord, & avowtrye, & horryble peyne in here ende.

[*The Rescue of a Faithful Wife.*]

At a pillage of  
Liège (?), a vir-  
tuous woman  
tried to escape  
defilement by  
swimming. Two  
enemies pur-  
sued her, and  
took her into  
their boat.

But preferring  
death to  
shame, she  
threw herself  
into the sea  
again. By her  
leap, the boat  
turned over,  
and the pur-  
suers were  
drowned.

God punishes  
adulterers, and  
saves faithful  
spouses.

¶ *Jacobus de Vitriaco*<sup>1</sup>, he seyth: Whan a cyte *liodiensis* was 16 dystroyed of brabantynes, wommen of þat cyte for drede of dyffoulyng fleddyn away, & oon of hem swam in þe flood, for to kepyn here chast fro þo brabantynes. two of þe enmyes rowyd after in a boot, & tokyn her in-to þe boot, and woldyn a leyn 20 by here. Sche seyde sche was wyif trewly weddyd, and sche wolde noȝt be fals to here husbonde; rathere sche wolde takyn here deth. sche brast out of here hondys, & felle aȝen in-to þe see. and be here skyppynge out of þe boot, þe boot ouyrturnyd, 24 & drenchyd þo two men. and sche, for here trewe loue in matrimonye, be grace of god, wente to þe londe wyth-outyn harm of body & soule, & in here ende com̄ to heȝȝ ioye.

As god suffred þe avowtrerys to drenchyn, and sauȝd here þat 28 kept here chast, so god schal suffre hem þat ben noȝt trewe in matrimonie to perysche in peyne, but þey amendyn hem, and schaff sauyn hem þat arn trewe in matrimonye to endles blysse. Ad quod &c.

<sup>1</sup> MS. in margin: 'narracio.'

*Capitulum nonum.**Recapitulacio compendiosa articulorum sentencie  
excommunicacionis.*

- A** WE denouncyn hem alle acursed, dampnyd, & departyd fro Accursed are  
 5 god to Sathan, þe feend, þat wytyngly & malyciously  
 depriven of here ryght & of here lawe holy cherche, chapeñ, infringers of  
rights and  
privileges of the  
church;  
 8 þat brekyn, dystroyen, dysturblyn, or lettyn, ony poynt of  
 fredom þat longyth to holy cherche, eyther general or specyall  
 fredam, eyther spiritual or temporal, whethir it be þat sum  
 o cherche in party hath more oon þan an-oper. And alle þo  
 12 þat purchasyn wryttes or letterys in lay court, for to lette þe  
 lawe of holy cherche & þe proces þer-of of swyche causys as  
 longyth skylfully to cristen court, þat awȝte to be demyd be non  
 oper lawe. And alle þo þat lettyn ony man þat is somonnyd,  
 16 or þat hath appelyd to þe court of rome, þat he may noȝt  
 defendyn him þere, to pursewyn his ryȝt. And alle þo þat  
 brekyn, breñnyn, or robbyn, holy cherche, chapeñ, place relygyous, destroyers  
 place halwyd or priuylegyd, in vyolence or malyce, opynly or  
 20 priuely, or holy cherche godys, or opere mennys godys, leyd in  
 þe holy places to be kept. And alle þat stelyn holy cherche and purloiners  
of church goods;  
 godys out of placys vnhalwyd. And alle þo þat arn wel payed  
 þat swyche thynges are don in here name of here sugettys. And  
 24 alle þo þat in vyolence beryn, or drawyn, or do beryn, man or violators of  
the church's  
asylum;  
 womman out of holy cherche, or cherch-ȝerd, or cloystre, or out  
 of ony oper place, halwyd or priuylegyd, þat fleeth thedyr for  
 socour & helpe, but in suche causys as þe lawe ȝeuȝth leue.  
 28 And alle þo þat forbydden or lettyn hem of here lyfode, or  
 hem agrevyn in body or in | here good, whyl þei be þere. ¶ And [Fol. 20 b.]  
 alle þat are wel payed þat swyche thynges be don in here name.  
 & alle þat ȝyuen þer-to helpe, counseyl, or fauour. ¶ And alle  
 32 þo þat in vyolence wastyn, brekyn, peryschen, dystroyen, destroyers and  
purloiners of  
church prop-  
erty;  
 occupyen, stelyn, beryn, ledyn away, or do ledyn away, þe godys



pat longyth to graungys, manerys, or oper possessyouns, of  
 erchebisschopys, bysschopys, or of ony opir men of holy cherche,  
 azens þe wyll of hem or of here deputees þat arn keperys of þo  
 placys & of þo godys. ¶ And alle þat helpyn *per-to*, or *zyuen* 4  
 counseyl or fauour. And alle þo þat in here howsais or in  
 towne kepin or defendyn an opyn theef, after þe tyme þey be  
 thryes monestyd of here ordinarye, in specyal or in general, but  
 þey puttyn hym away fro hem. ¶ And alle opyn thevys, & alle 8  
 false *raueynerys*, *murdererys*, *nyzt-thevys*. Alle clerkys *wyth-in*  
 holy ordrys þat beryn armys azens þe pes, & felawyn hem *wyth*  
 theuys & *wyth* euyl lyverys. ¶ And alle þat receyvyn or takyn  
 ony mede, for to lettyn þe pes, þat þe partyes þat stryuen to- 12  
 gedyre in þe lawe schulde nozt ben acordyd. ¶ And alle false  
 tytherys, & alle þat stelyn tythe, or wrongfully *wythholdyn* it,  
 or for malyce or false custom dystroyen tythes, or don hem be  
 dystroyed, or wastyn hem, or beryn hem away, or lettyn hem to 16  
 be led out of here londys, or tythen þe lesse or þe werse, but 3if  
 þei mowe haue summe 3iftes, or wyl nozt suffere þo tythes to be  
 led out of here londys be wayes vsed of old tyme, but be cumpas  
 aboute. ¶ And alle þat takyn vp here cost or here expensis, or 20  
*zyuen per-of*, or spendyn *per-of*, of ony *parceit*, tyl it be first  
 hool tythed<sup>1</sup> to-gydere, or ellys sett on, or told in þe *noumbre*,  
 as of hey3, corn, wode, fruyte, wolle, chese, fysschyng, foulyng,  
 & of all manere thynges tythable, saaf of chaffaryng, of *laborerys*, 24  
 of men of craft; here resonable expensis *pere* abowte awzte first  
 to be takyn vp in reknyng, & þe tythe of þe remenaunt owzte to  
 be payed to tythe. But þi cost abowte þi corn, or abowtyn þin  
 hey, ne for makyng of chese, ne scheryng of wolle, þou schalt 28  
 nozt rekene þi cost, but payen trewly þi tythe & hooly. and 3if  
 þou do nozt þus, þou depyruet holy cherch of his fredom & of  
 his ryzt. ffor þe cherch frely, *wyth-out* thraldom, schulde  
 haue hool his tythe, *wyth-out* lessyng & apeyryng, *wyth-out* 32  
 reknyng of ony cost, or of expenses. ¶ And alle þo arn acursed  
 þat for malyce forbydden opere folk þat þey schulde nozt offeryn  
 at weddynges, at purificacyouns, at mortuaries, but o messe-

<sup>1</sup> MS. 'tythed hool tythed.'

- peny. & 3if any mo be offryd, alle þat takyn þat offryng to here vse or to operes vse, azens þe wyll of hem to whom þe offryng longyth. ¶ And alle þat lettyn hem-self or opere men of
- 4 here offrynges, or of any oper swyche deuocoun. And alle þat takyn or occupyen to here owyn vse or to any operes vse or purloin, offerings; any opere offrynges at masse, at ymagys, at crossys, at relykes, in cherch or in cherch-zerd, chapel or porche, or in any oper place
- 8 of towne; or þe offrynges stele, or dyspose for any vsage, or for any colour of any good werk, azens þe wyll of hem to whom þe offrynges longyn; & alle þat 3yuen þer-to comaundement, fauour, counseyl, or helpe. ¶ And alle þo þat forsake to fulfylle þe
- 12 comaundment of þe kyng to takyn hem to prisoun þat ben opynly acursyd, & haue leyn | þere-in xl. dayes. And alle þat and who hinder the imprisonment of the ex-communicate; [Fol. 21 a.] vnry3tfully helpyn hem to be delyuered out of prisoun, azens þe assent of hem þat acursyd hem, and tyl þey haue made amendys
- 16 & satysfaccoun. ¶ And alle þo þat arestyn, or enprysoun and who imprison, wrongefully, any man of holy cherche, wherfore he resygneth or forsakyth his benefyce, for malyce. ¶ And alle lay-men þat wrongfully & wyth-outyn auctoryte settyn any man of holy
- 20 cherche in stockys azens his wyll, or wyth-holdyn hym, or kepyn hym opynly or priuely in prysoun, in feterys, or in any oper bondys. ¶ And alle þat leyn hand in vyolens on any man of lay hands on, holy cherch. And alle þat my3ten lettyn it, & wyll no3t. And
- 24 alle þat comaundyn here sugettys þer-to, and alle þat arn wel payed þat [it] is don in here name, & alle þat consente þer-to. And alle þat mayntenyth, helpe, 3euyth counseyl or counfort þer-to, where-through þat violence is don & perfoormyd. ¶ And
- 28 alle þo þat dyffoulyn, dyspoylen, or robbyn, any man of holy cherche, or falsely comettyn any fals cause in dyspy3t or in slaundre of hym, for hate or for vengauce, wynnyng or loue, azens any of holy cherch, or azens þe lawe or ry3t of hym.
- 32 ¶ And alle þat lettyn þe iurysdyccoun of prelatys, as wyth and who hinder the jurisdiction of prelates and bishops; gret cumpanye & strengthe, wyth gret dyn & aray, goinge to any court of holy cherch, and turbelyn þe ordynaryes, and here offycerys, & oper peple þere present, þat þe offyce & þe iugement
- 36 is wrongefully letttyd. And alle þo [þat] lettyn þe excecucoun

of here lawfull maundementys, or takyn, or betyn, dyffoulyn, or vexin wrongfully, þe bererys of þo maundementys. And alle þat endyztin, arestyn, or enprysonyn, or vexin in lay-court, or do it be don, or procure ony dysseise, to hem þat ryȝtfully 4 pursewyd in cristen-court azens here aduersaryes; or dysseise here iuge, here aduocatys, procuratours, or opere mynistrys of þe court, or ony oper þat helpyn *per-to*. ¶ And alle lordys, & here baylyes, & opere, þat forbyddyn here tenauntys, or here bonde- 8 men, or oper men wyth-inne here lordschiþ, þat þei schulde noȝt gon out of þat lordschiþ, þowȝ þei [be] somounyd to apere aforn here lawfull ordynarye for here trespace, or to preue a testament of þe dede; or in courtys & letys of here lordys 12 lettyn, or do lettyn, or procuryn *per-to*, þat prelatys mowe noȝt lawfully correctyn here sugettys for here dyffawtys. ¶ And

and who hinder  
the making of  
testaments,

alle þat lettyn þe makynge of a lawfull testament, or chaungyn, or procuryn to lettyn, þe laste wyll of þe dede, of bonde or fre, 16 seruaunt or prentys, of<sup>1</sup> sengle or of weddyd, of here owne wyues, or of opere mennys wyues, in suche thynges þat þey mowe beqwethe be lawe or be custom. ¶ And alle þat lettyn þe prouyng of such testamentys. ¶ And alle þe lordys of þe 20

and the pay-  
ment of debts  
of the dead;

fee, & opere lordys, & here baylyes, þat wyll noȝt suffryn þe dettys of þe dede þat were here tenauntys or bonde-men, or opere þat dyen vntestat, or here servauntys, to be payed of þe meueable godys of þe dede to þe dettourys, or to holy cherche, 24 or to opere, as þe wyll of þe dede was; ne þe porcyoun to be payed to wyif & chylderyn of þe dedys good, þat longyth to hem be lawe. ¶ And alle lordys, & here baylyes, & opere, þat

and who seize  
more of the  
dead man's  
property than  
[Fol. 21 b.]  
is due to them;

takyn to hem þe godys of þe dede ouyr þe lawfull dette dewe 28 to hem, feyning wrongfully in here stretys þat þe | dedys godys were noȝt sufficient to acqyten þe dettys to here lord, & alle holderys wyth hem, counseylourys, mayntenourys, coun- fortourys, comaundourys, and alle þat arn wel plesyd þat 32

and who make  
fraudulent  
donations;

swyche dedys are don in here name or in here seruyse. ¶ And alle þat on here dede-bed, or in ony oper tyme of here lyue, ȝeunyn away here good in defraude of opere men, þat of

<sup>1</sup> MS. *or*.



- pe residue may nozt be payed here dettys to holy cherche,  
 ne to qwyke & dede, ne to wyif & chyld pe porcoun pat  
 longyth to hem be lawe. And alle pat takyn swyche ziftes  
 4 for defraude, & alle pat procure per-to, or conseylin, defendyn,  
 monestyn, or bryngin in. ¶ And alle þo pat reysin or steryn disturbers of  
the peace of the  
church, the  
king, and the  
realm;  
 stryif azens þe pes of holy cherch, of þe kyng, & of þe reme, be  
 powere, dede, or counseyl, or comettyn, counfortyn, or ymagyn,  
 8 deth, tresoun, or ony oper dysceyte, to þe kyng, to the qween,  
 or to ony of here chylderyn. ¶ Alle pat conspyrin azens hem, conspirators,  
&c.;  
 alle tretours, alle comoun baratours, vprayserys of<sup>1</sup> vnryztfull  
 batayles, alle comoun ryserys, alle felouns & here maynteynourys,  
 12 counfortourys, confederatours, & conspiratours. Alle pat takyn  
 on hande wyttyngly false quarellys, alle fals wytnes-bererys, false witnesses,  
perjurers, &c.;  
 & forswererys on þe holy doom afore a iuge, in eythir lawe.  
 And alle pat don hem forsweryn hem wyttyngly, or hyre hem,  
 16 or teche hem, or counseylin, mayntenyn, procuryn, or brynge  
 forth. ¶ And alle hous-brennerys malyciously, but it be in incendiaries;  
 leeffull werryys. ¶ And alle pat feyztin, or drawe blood in polluters of  
churches;  
 vyolens, or defoule wyth lecherye, or wyth oper horryble synne,  
 20 ony place halwyd, wherfore it nedyth to be reconsyled azen.  
 & alle mansleers, but in suche causys pat þe lawe excusyth.  
 ¶ And alle pat leyn hond in vyolens on fadyr or modyr, or on and those who  
lay hands on  
their parents;  
and who cause  
miscarriage;  
 godfadyr & godmodyr. And alle pat dystroyin in þe moderys  
 24 wombe ony chyld, or slene wyth drynkys, or wyth opere craftes,  
 after þe tyme þey haue lyif, or puttyn here chyldren to be fals  
 eyres. ¶ And alle wycches, & heretykes, & lollardys, & alle pat and witches,  
heretics, lol-  
lards,  
 beleuyn on here heresy. alle pat fauouryn hem, or defendyn,  
 28 beryin, or do beryin, suche men, heretykes or þe beleuerys on  
 hem, in ony holy place, & alle here mayntenourys or fauourerys.  
 ¶ And alle pat beleue nozt on þe sacrament of þe awtere pat it misbelievers;  
 is goddys body, his flesh & blood in lyknes of breed & wyne.  
 32 ¶ And alle pat beleue nozt in þe opere sacramentys & in þe  
 artycles of þe feyth, as þe cherch of rome beleuyth & techyth.  
 ¶ And alle aduokatys pat puttyn forth false excepcyouns and lawyers  
who hinder  
matrimony, or  
delay causes  
 to lettyn trewe matrimonye, or in oper causys, azens ryzt,

by vexatious  
pleadings;  
and those who  
use false  
measures;

and infringers  
of the Great  
Charter and the  
Charter of the  
Forests;

and 'religious  
men' who  
minister the  
sacraments  
without au-  
thority;

and those who  
hinder the right  
[Fol. 22 a.]  
of a patron;

and who marry  
in any pro-  
hibited degree  
of relationship  
or compater-  
nity;

and nuns,  
clerks, or other  
persons who  
made a vow of  
chastity, and  
marry after-  
wards;

and priests who  
solemnize such  
marriages;

and those who,  
in time of inter-  
dict, bury  
persons in holy  
places, or who  
bury excom-  
municates, here-  
tics or usurers;

and who get  
absolution at  
the point of  
death, and  
neglect to have  
it confirmed

wherfore þe proces of þat cause is hyndryd, & þe lengere lettyd & delayid. ¶ And alle þat makyn & vsyn wyttyngly false auncerys, false weytys, false busschellys, or opere mesuryis, oper-wyse þan þe statute of þe parlement wyth, and azens þe 4 kynges standard. ¶ And alle þo þat don azens ony of þe articles, contenyd in þe gret chartre or in þe chartre of þe forest. ¶ And alle relygious men þat mynystre, wyth-oute leve & auctoryte, to letteryd or to laymen, þe sacrament of þe 8 awtere, or þe last anoyntyng, or sollemnysyn matrimonye, or asoyle folk þat ben acursyd, eythir be lawe or be constitucyoun, but in suche causis þat þe lawe ȝeuyth leue, or asoyle folk 'a pena & a culpa.' ¶ And alle þat puttyn ony debat or plee 12 in ony patronage of ony cherche, whan it is voyd, wrongfully, wherfore þe verry patroun is lettyd of his ryȝt, þat tyme. ¶ And alle þat makyn ony contracte of matrimonye, or are weddyd to-gedere, wetyngly, in ony degre of kynrede or of affynyte, 16 beneþe þe fyfte degre, or in degrees of compaternyte, þat comyth in answeyng for a chyld in baptem or in confirmacyoun. ¶ And alle nunnys & relygyous, and alle clerkys wyth-inne holy ordrys, þat makyn swyche contractys, or are weddyd to-gedyre. 20 ¶ And alle þo þat han made a solemne avowe of chastyte, þat makyn matrimonye or contracte per-after. ¶ And alle þat are weddyd to-gedyr in degrees for-fendyd be lawe. ¶ And alle preestys þat wyttyngly, & be here fre wyth, sollemnysen ony 24 suche matrimonyes, or ony weddynges, but of here owyn peryschenys, wyth-oute leue; or sollemnysen ony matrymony, wyth-oute þe banyis askyd. ¶ And alle þat do swyche weddynges be sollemnysed be strengthe or dreed; and alle þat ben present 28 per-att wyttynge, & consentyng per-to. ¶ And alle þat beryin, or do beryin, in sayntuarye in tyme of interdycte dede bodyes, or in place enterdyȝte ony opere tyme beryin, or do beryin, hem in sayntuarye þat dyed acursed be name, or opyn heretykes, or 32 opyn gouelerys, azens þe lawe, tyl þey haue made restitucyoun. ¶ And alle opyn gouelerys arn acursed. ¶ And alle þo þat, in peryl of deth, or in ony opere nede, arn assoyled of a symple preest of a sentence of þe gret curs, and ȝif þei rekeuere & scape 36

- pat peryl, & gon noȝt þanne to hym pat hath powere be lawe  
to takyn of hym here penaunce, þei fallyn aȝen in-to þe same  
sentence. ¶ And whanne a man is assoyled of þe court of  
4 Rome, or of a legate, & is bodyn com̄ hom to his dyocesan, or  
to his ordynarye, to takyn his penauncs of hym, & to make  
satisfaccoun, but he do so as he was bodyn, he fallyth aȝen  
in-to þe same sentens. ¶ And alle þat falsyn þe popys bullys,  
8 or his selys, or vsyn wyttyngly ony suche false bullys & selys;  
And alle þat defendyn or fauouryn hem. ¶ And alle forsterys,  
bedelys, & baylyes, þat makyn scottalys, or gaderyn schevys, or  
ony swyche gadryng makyn be colour of here offyce. And alle  
12 þo þat ȝeuyn leue to sleen, or to takyn, to harmyn, or to greuyn,  
or to hynderyn in ony oper manere, þe iugys of holy cherch,  
or ony of here mynystrys, or ony of here meyne, in here body or  
in here catell, for þei ȝaf a lawful sentens of suspendyng, or of  
16 cursyng, or of enterdyȝtyng, on kyng or on prynce, on lord or  
on baroun, or on ony oper, greet or smaȝ. ¶ And alle þo þat  
agreuyn hem for whom þe þe sentence was ȝouyn, or agrevyn  
hem þat keptyn þat sentence, or agreuyn hem þat denounsed  
20 þe sentens. ¶ And alle þo þat takyn owȝt wrongfully of þo  
personys for-seyd, but þey restoryn it wyth-in viij. dayes. ¶ And  
alle þat vsyn suche leue, & arn so hardy be þat leue, to don so  
cursedly. ¶ And alle þo þat compellyn a preest to seyn dyvyn  
24 seruyse in place enterdyte, or, be ryngyng of bellys, or in ony  
oper wyse, in tyme of enterdyte, clepyn in þe peple to dyuyne  
servise. ¶ And alle þo þat byddyn hem þat arn enterdyȝted, or  
opynly acursyd, þat þei go noȝt out of þe cherche, whiȝt goddys  
28 seruyse is in doying, þowȝ þei be warnyd & bedyn gon out.  
¶ Alle þo þat arn so warnyd to gon out, & wyȝt noȝt gon out,  
fallyn in-to a newe sentens, reseruyd to þe popys powere, & | in- [Fol. 22 b.]  
to þe same sentence falle þei þat bydden hem abyden. ¶ Also  
32 alle þat comoun wyttyngly wyth ony persone acursyd be name  
in ȝeuyn hym comfort in þe same synne, counseyl, fauour, or  
helpe. ¶ And alle þo þat arn acursyd, suspendyd, or enter-  
dyȝte, &, be strengthe, dreed, or manas, compellyn hym, aȝens  
36 his wyȝt, þat ȝaf þat sentens on hem, to reuokyn þat sentence,

after their re-  
covery;

and who get  
absolution from  
the Court of  
Rome, and  
neglect to have  
it confirmed by  
their bishop;

and who falsify  
the pope's bulls;

and foresters,  
beadles, bailiffs,  
who abuse their  
office to their  
profit;

and those who  
cause any harm  
to be done to  
the pronouncer  
of excommuni-  
cation;

and who compel  
a priest to  
officiate in time  
of interdict,

or who bid the  
interdicted not  
to leave the  
church;

and who support  
an excommuni-  
cate in his sin;

and who compel  
the pronouncer  
of a sentence to  
revoke it;



or ellys to assoylen hem; þei fallyn in-to a newe sentence of  
and who exact  
taxes from the  
church or its  
ministers, curse, & þat reuocacyoun or þat absolucyoun is as nouzt. ¶ And  
or make them  
pay toll, &c., for  
goods not des-  
tined for trade; alle grete men þat puttyn wrongfull taxes, tallyagys, or opere  
and lords who  
forbid trade  
with church-  
men; wrongfull extorcyouns, to holy cherch or to þe mynystrys, & 4  
don hem paye, or procure to don hem paye, of here cherchys for  
hem-self or for here godys þe whiche þei do nozt lede to feyrys  
or mercatys be-cause of merchaundyse; or suffryn hem to paye  
toll, pycage, murage, groundage, passage or gwydage. ¶ And 8  
alle lordys & grete men of temperalte þat forbydden here  
bondemen, here tenauntys, here sugettys, or here seruauntys,  
þat þei schulde nozt sellyn to man of holy cherche swyche  
godys as are nedefull to hem, ne byen here chaffare, ne grynden 12  
here corn, ne bakyn here breed, ne brewyn here ale, ne don hem  
oper seruyse & helpe þat is nedefull to hem. ¶ And alle þo,  
and those who  
let houses to  
usurers; saaf bysschopys & abouyn, þat letyn howsys to hyre to ony  
and false  
coiners; alyen þat is an opyn gouelere, to vsyn þer-in his synne & his 16  
gouyll. ¶ And alle false monye-makerys, & false clypperys &  
and who sell  
trees, or mow  
grass, in church-  
yards; wasscherys of monye. ¶ And alle þo personys or paryschenys  
þat hewyn doun, or do hewyn, stubbyn, pullyn, schredyn, or  
schroppyn, ony tre in cherche-zerd or chapel-zerd, in vyolens 20  
wyth-inne closure, or mowyn, or repyn, ony gras growyng þer-in  
wyth-oute leue of þe curatys or of here deputees. And alle þo  
þat suche treen or herbage in seyntuare takyn to here owyn  
vse, or to ony oper vse, wyth-oute leue. alle pise dyffoulerys & 24  
depryuerys of holy cherche ryzt owyn be put fro comounyng of  
cristen men, & fro þe sacrament of þe awtere, & fro dyuine  
seruyse, & þey owyn opynly to be schewyd acursyd as þei þat  
stelyn ony good out of holy cherch. ¶ And alle þo þat, be 28  
vertu of a wrytt of a-counte or of trespas, don clepyn here  
aduersaryes in straunge schyres, þere þey & here trespas are  
nozt knowyn, & so in þat wyse þei ben outelawyd, or for-  
and who induce  
their adver-  
saries to plead  
in a strange  
shire; banysched þe kynges lond. ¶ And alle þo þat for hate, or loue, 32  
or wynnyng, or for ony oper cause, malyciously defamyn ony  
persone amonges gode men & worschippfull, wherfore he is put to  
his purgacyoun, or is wrongfully agreuyd or vexid in ony  
manere. ¶ Alle personys gylty in ony of þise artycles aforseyd, 36  
All persons  
guilty in these  
articles

we denounce hem acursed in þe gret curs be all þe auctoryte of holy cherche, in slepyng, wakyng; in stondyng, syttyng; in lying, goyng; in spekyng, in sylence; in etyng, drynkyng, 4 & in all here werkyng, wyth all solemnyte þat longyth þe-to be þe ordenaunce of holy cherche; we schewyn hem acursyd, wyth crosse<sup>1</sup> standyng, wyth bellys<sup>1</sup> ryngyng, with candele<sup>1</sup> brennyng! & as þe candele schal departe fro his lyzt, so þei 8 are departyd fro þe lyzt of saluacyoun to therknes of dampnacyoun, tyl þei come to dampnacyoun! fiat! fiat! Amen.

will be solemnly denounced to be excommunicate.

[*The Monk absolved after his Death.*]

**E**x vita Sancti gregorii pape<sup>2</sup>. An abbot told seynte 12 gregory þat a munke in his hows had kept in propre a certeyn monye. | seynt gregorye acursyd þis munke. þe munke deyid vnasoyled. þe abbot seyde to gregory þat þe munke was contraryte & schryuen, & wolde a ben asoyled of seynt gregory, but 16 he myzt nozt; deth com so hastyly. seynt gregory wrote in a bylle his absolucyoun, & bad an of his dekenys rede it ouer his grave, and he dyd so. On þe nyzt after, þe munke aperyd to þe abot, & seyde þat he was kept in full hard payne for þe 20 curs of seynt gregory. 'but ȝysterday, whan þe absolucyoun was red ouyr my graue, I was vnboundyn of my payne.' Here it semyth þat acursyng byndyth, & absolucyoun vnbyndyth.

A monk had been cursed by St. Gregory for keeping private property. But after his death, he was absolved on his abbot's request.

The absolution was read on his grave,

and immediately he was delivered from his pains.

[*A Woman delivered from the Fiend's Vexation.*]

**E**x vita bernardi<sup>2</sup>. A womman was vexid wyth a feend in lust 25 of leccherye, & vj. ȝere, in dyuers tymes, he lay by here. sche wente to seynt bernard, & told it hym. seynt bernard toke here his staf, & bad here lay it in here bed, and sche dyd so. þe 28 feend com, & myzt nozt deryn here, & thrett here, & sayde þat whan seynt bernard were gon, he schulde be vengyd on here. sche tolde it seynt bernard. Bernard, in presence of myche folk, dyd yche of hem holdyn a candell in here hand, 32 brennyng, & wyth all þe peple, solemnly he acursyd þe feend, & enterdyzted hem þat he neuere after schulde dere þat womman.

A woman was seduced by a fiend.

St. Bernard bade her go to bed with his staff.

The fiend could not approach her, but he threatened her with revenge.

Then, St. Bernard cursed the fiend solemnly,

<sup>1</sup> Underlined with red ink.

<sup>2</sup> MS. in margin: 'narracio.'

and kept him  
from that  
woman.  
So are the ex-  
communicates  
kept from God.

& be þat cursyng þe feend was departyd fro þat womman.  
Ryzt so, be cursyng of holy cherche, þe gylty þer-in are departyd  
fro god.

[*The Two Rebel Nuns.*]

Two nuns vexed  
their prelate  
with their saucy  
tongues. St.  
Benedict cursed  
them. Soon  
after, they died,  
and were buried  
in the church.

¶ *Ex gestis sancti Benedicti*<sup>1</sup>. Two nunnys weryn ofte tymes  
to here prelate rebell of tunge, & angryd him ofte. seynt  
benett seyde: 'amende þoure tungen, or ellys I acurse þow.' þe  
nunnys amendyd hem nozt. sone after, þey deyid acursyd, & 8  
were beryin in cherche. þe dekyn, at þe masse, as þe vse was,  
seyde: 'who-so be acursyd, go out of þe cherche!' euery day,  
in þo woordys, a womman seyþ þo nunnys rysen out of here  
graues, & wentyn out of þo cherche. sche tolde it seynt benett. 12  
Benet asoyled hem, & afterwardes þei hadde reste.

But every day,  
at mass. they  
rose from their  
graves and went  
out, till St.  
Benedict ab-  
solved them.

[*Fleas expelled by St. Bernard's Curse.*]

By his curse,  
St. Bernard  
killed the fleas  
in an abbey.

¶ *Ex legenda bernardi*<sup>2</sup>. In an abbey of seynt bernard were 6  
manye flees. bernard acursyd hem, and, on þe morwe, þe flees 16  
were dede.

Since innocent  
fleas are slain  
by the curse,  
much more are  
sinful men  
punished with  
endless pain.

Syth curse sleth flees, þat dedyn no synne, rathere curse sleth  
body & soule þat synnen in endles peyne. þefore amendyth  
þou þat ben gylty þere-in<sup>3</sup>!

20

*Capitulum x.**De Contricione, Confessione, & satisfaccione.*

I told you  
before of the  
pit, your body,  
the water, the  
great curse, and  
its streams, the  
articles.

[S]yres, here-beforn I told þow of a welle, & of a pytt of 24  
lust, þat is, þour body, & how full it is of corrupte  
watyr. þat watyr infecte, I tolde þou, was þe sentence of þe  
grete curse. þe stremys þer-of arn þe artycles of þe sentence,

<sup>1</sup> MS. in margin: 'narracio.'<sup>2</sup> MS. in margin: 'narracio.'

<sup>3</sup> The chapter seems to be wanting a few lines. At least, we miss the typical conclusion. The whole column is less carefully written. The heading of the following chapter, in rough irregular characters (red ink), is joined, without space, to the break of the preceding chapter. The initial of Chapter X has been omitted. 'Syres' may be guessed from the beginning of Chapter I.



- whiche I haue declaryd to 3ou before tyme, & how þei drenchyn  
 þe soulys þat arn gylty. þerfore 3ow nedyth, in gostly labour,  
 to scopyn out þis corrupte watyr of curs, wyth þe scoope of  
 4 penauns. A scope is deep & hool, to resceyue watyr; so þi  
 penaunce muste be depe, to receyue watyr of contricyoun in-to  
 þin herte, þat, depe in þin herte, þou sorwe for þi curs. þi scope  
 of þi penaunce muste ben hool, wyth an hole purpos, neuere to  
 8 trespacyn aȝen in þat curs. ȝif þi scope of penaunce be to  
 scheld, it takyth no watyr of sorwe; þerfore, þe deppere it be  
 in sorwe of herte, & þe holere it be in purpos to leue þi synne,  
 þe more largely & clerly it castyth out of þi soule, wyth schryfte<sup>1</sup>,  
 12 þi cursed synne. ȝif þi scope of penaunce be brokyn, þat is, ȝif  
 þi schrifte be partyd, summe to o preest & summe to an-oþer for  
 schame, or ȝif þou be schryue | [of] summe synnes, & of summe  
 synnes noȝt schreun, þanne þi scope is brokyn, & þanne it  
 16 voydeth noȝt clene þe watyr of þe curs; for þe watyr of curs  
 fallyth aȝen in-to þe pyt of þi conseyence thurgh þe brokyn  
 scope of þi brokyn penauns. ȝit, þowȝ þi scope of penaunce in  
 þe heuyd be depe in contrycoun & hool in confessioun<sup>2</sup>, ȝif þou  
 20 wylt spedly scope out þe watyr of þi synne, þi scope of penauns  
 muste haue an handyll, for to holde wyth þi scope in þin handys,  
 þat is, in þi werkys. þe handyll is satisfaccoun; þer-to sette  
 þin handys, to make amendys for þi wrongys. paye to holy  
 24 cherch, to qwyke & to dede, þat þou owyst for þe wrongefull  
 harmys þat þou hast do to hem; and but þou take þis handyl  
 of satisfaccoun wyth þin handys, vp-on þi power to makyn  
 amendys for þi false wrongys & harmys, wyth-outyn dowte,  
 28 þi scope of penaunce is nouȝt ellys spedly to castyn out spedly  
 þe watyr of þis curs, to save þi soule fro drenchyng. þowȝ it be  
 neuere so depe in sorwe, & neuere so hool in schryfte, and þou  
 be of powere to makyn amendys<sup>3</sup>, & hast space þer-to, & wylt  
 32 noȝt, þi scope is noȝt spedly to þi soule-hele. Wherefore þe scope  
 of þi penaunce, it muste be deep in sorwe, & hool in schryfte,

The corrupt water must be scooped out with the 'scoop of penance.'

A scoop is deep, and so must be your sorrow; it is without a flaw, and so must be your purpose.

If the scoop of penance is broken, i.e. if your confession is incomplete, [Fol. 23 b.]

the water of the curse falls again into the pit of your conscience.

Besides, the scoop must have a handle, satisfaction,

else it is unfit to cast out the water of the curse.

<sup>1</sup> MS. in margin: 'de confessione.'

<sup>2</sup> MS. in margin: 'contricione, confessione.'

<sup>3</sup> MS. in margin: 'opera penitencie'

wyth þe handle of makyng amendys, 3if þou haue power & tyme,  
& ellys þou scopyst in veyn.

[The Man who would not make Restitution.]

A priest said to  
a sick man :

‘Three things  
are necessary  
for thy salvation,  
viz. repentance,  
confession, and  
restitution.’

The sick man  
was willing to  
repent and to  
confess, but he  
would not re-  
store what he  
had got with  
wrong doings,

for fear of mak-  
ing his wife and  
children beggars.  
So he died;

but after his  
death he ap-  
peared to the  
priest, and ac-  
knowledgeed the  
truth of his  
counsel.

Example. Libro de dono timoris <sup>1</sup>. A preest, in confessioun, **B**  
seyde to a seek man on his ded-bedde, þat before, in his lyue, was 5  
acursyd in dyuerse artycles for þe good þat he had get falsely  
of holy cherche, of quyke & dede, & for wrongys þat he hadde  
don, ‘þou synfuþ man,’ he seyde, ‘3if þou wylt be assoyled of 8  
god of pi cursydnes, &, wyth pi penaunce, be made clene of alle  
pi cursed werkys, þou muste haue iij. thynges <sup>2</sup>, þat is, full sorwe  
in pin herte for pi synne, & clene schryfte, & to make amendys  
fully in trewe restitucyoun, vp-on pi powere.’ þe syke sayde : 12  
‘to þe firste, þat is, sorwe in herte & clene schryfte, gladly I schal  
takyn, but þe thredde, þat is, to restoryn a3en þat I haue falsly  
get, & to makyn amendys for alle my wrongys, þat wyl I no3t do ;  
for þanne schulde no-thing beleue to me, ne to my wyif, ne to 16  
my chyldryn.’ Þe preest seyde : ‘and but þou restore a3en as  
ferforth as pi good may reche, þou mayst no3t be sau3d.’ Þe seek  
man seyde : ‘seyth holy wrytt & holy doctourys so ?’ Þe preest  
seyde : ‘3a.’ Þe syke man seyde : ‘And I wyl no3t restore, to 20  
make my wyif & my chylde3yn beggerys. I wyl prouyn whethir  
it is trewe or false, þat clerkys prechyn.’ & so he deyid, dredyng  
more þe pouert of þe world, þan endeles pouert of þe peynys in  
helle. After his deth, he aperyd to þe preest als foul as a feend, 24  
& seyde : ‘Now I fele it sooth þat þou seydst me. I am  
dampnyd to helle-pyne for euere. Had I restoryd, as þou taw3tyst  
me, I had be sau3d to io3e.’

[A Sinful Lady saved by the Holy Virgin.]

28

A Roman lady  
was so fond of  
her son, that she  
let him sleep  
with her.

She got a child  
by him :

¶ Ex miraculis beate Marie virginis <sup>3</sup>. At rome was a jentyl **C**  
lady, þat for loue lete here sone lyne by here in bedde. be proces of  
tyme, sche, styred of þe feend & of here flesch, lete here sone lynd  
by here fleschly. sche was wyth chylde by here sone. Whanne 32

<sup>1</sup> MS. in margin : ‘narracio de dono timoris.’

<sup>2</sup> MS. in margin : ‘nota tria.’

<sup>3</sup> MS. in margin : ‘narracio.’

- pe chylde was priuely born, sche slowe it, & threwe it in a gonge, but she killed it.  
 for sche schulde nozt be slaunderyd. but alwey, in here herte, Nevertheless,  
 sche was sory, & alwey preyed god of mercy, & dede scharpe she repented,  
 dedys of penaunce, & made restitucyoun of here wrongys, | saaf [Fol. 24 a.]  
 sche durste nozt be schreuyng of here cursyd synne, for schame. she dare not  
 confess.
- pe feend, in wede of a clerk, seyde opynly to pe emperour & to A fiend, in a  
 pe peple: '3e holdyn pat womman holy; sche is cursyd. sche accused her of  
 incest and mur-  
 der before the  
 emperor and the  
 people.
- had a chylde be here owne sone, & hath slayn it, & throwyn it in  
 a gonge.' Pe emperour & pe peple woldyn nozt beleuyn it, but  
 praysed here. Pe feend seyde: 'do here ben examyned; & 3yf  
 sche mowe nozt excusyn here, late here be brent qwyk. & 3if
- I may nozt convicte here, brenne me quyk in fyre.' Sche was She was sent for,  
 sent after. pe kyng seyde to here: 'here is a newe prophete, informed her of  
 the clerk's  
 accusation.
- pat hath accusyd pe of swyche an horryble synne, wher-of we  
 ben sory. knowe pi synne to vs, 3if pou be gylty, or ellys
- pourge pe pere-of lawfully.' Sche askyd of pe kyng certeyn  
 dayes of avysement, er sche 3af here answeere. And panne, wyth She asked for  
 some time of  
 consideration,  
 went to a priest,  
 and confessed.
- fulf sorwe of herte & wepyng, sche schrof here to a preest. he  
 comfortyd here, & 3af here in penaunce to seye a pater noster,
- and speecyally pat sche schulde worschepyn oure lady wyth  
 certeyn Auees. Sche dyde here penaunce; &, on here day of  
 answeere, wente to pe kyng. Panne seyde pe kyng to pe feend  
 in pe clerkys lyknesse: 'lo, pou clerk! here is pe womman pat  
 pou hast accusyd. say now of here what pou canst say!' pe  
 feend seyde: 'It is nozt pis womman pat I haue accusyd; pis  
 womman is holy, & marie kepith here.' All pe peple blyssed  
 hem for wondyr of his woordys, pat weryn contrarie fro pe  
 firste. Pe feend, as a smoke, vanysched away. pe womman  
 hadde an hy3 worschype, & was sau3d fro temperaill deth & fro  
 endles deth, & made clene, wyth pe scope of penaunce, of here  
 cursyd synne.
- perfore, pow3 pou be als cursyd as euere was Judas or pylate, Therefore, with  
 the scoop of  
 penance, cleanse  
 your pit of the  
 water of curse,
- wyth pe scope of penaunce scope out pe watyr of curs, & make  
 clene pe pyt, pat pe watyr of grace may springen in pe as dyde  
 in here! for all pe stremys of pis watyr of curs, pat is, alle



and then, the  
water of grace  
will spring with-  
in you, and raise  
you up to  
heaven!

artycles of þe grete sentens, I haue schewyd to 3ou before þis  
time. þerfore, scope out wyth penauns þat corrupte watyr, and  
þanne schal springen newe watyr of grace in 3ou, here in 3oure  
lyuynge, whiche grace schal flowyn so heyze, þat it schal make 4  
3ou in 3oure ende to swymmyn in-to þe hyze hyll of hevene.  
Ad quod nos perducatur &c.

### Capitulum xj.

De luto superbie.

8

Beneath the  
'water of the  
great curse'

is the 'ooze of  
deadly sin.'

**H**Ere-beforn, I haue schewyd 3ou how 3e schul scopyn out **A**  
of 3oure pyt, þat is, of 3our body, þe corrupt watyr  
of þe grete curs. Now schal I telle 3ow what stynkyng wose is  
in 3oure pyt, nedefull to be fermyd out. þis wose in 3oure pyt 12  
is euery dedly synne. ffor 3oure body gaderyth euere more wose  
of synne, to diffoule 3oure soule; þerfore, 3oure body is a foul  
wosy pytt. Job iiij<sup>o</sup>, Abacuc iij<sup>o</sup> <sup>1</sup>, 've illi qui congregat contra  
se lutum.'

16

Of that ooze  
there are four  
kinds: delight,  
will, deed, and  
continued dwell-  
ing on sin.

[Fol. 24 b.]

Behold how  
deep thou art in  
sin, and do sharp  
penance!

Depe watyr in a wosy pytt makyth deep wose. Ryzt so, depe  
curs makyth deep synne. Ps.<sup>2</sup> 'Abbyssus abbyssum inuocat.' þe  
body stynketh in foure-fold of wose: þe first wose is delyzte, þe  
secunde is wyll, þe thredde is dede, þe ferthe is longe hauntyng 20  
þi synne. 'Sic fetes qui quadriduanus es.' Johannes xj.<sup>3</sup> þerfore  
crye to þi god: 'Eripe me, domine, de luto, vt non infigar<sup>4</sup>.'  
Delyuere me, lord, out of þe wose of synne, þat I styke nozt  
faste þer-in, be wycked custome! 'Intra in lutum & calca.'<sup>24</sup>  
Naum in fine<sup>5</sup>. Entre þou in-to wose, & defoule pi-self, þat is to  
say, entre in-to pi-self, wosy in synne; wyth pi mynde be-|holde  
how depe þou art in wose of synne, and dyffoule pi [body]<sup>6</sup> wyth  
trauayle of sharpe penance. for who-so styketh faste in depe 28  
wose, he may euyll oute. Ryzt so, who-so is in depe synne,  
he may euyll out, for he is so fyched pere-in. Ps.<sup>4</sup> 'Infixus  
sum in limo profundu.' þis wose is so depe in oure pytt, & so

<sup>1</sup> Job iv. 19; Hab. ii. 6. <sup>2</sup> Ps. xli. 8. <sup>3</sup> John xi. 39. <sup>4</sup> Ps. lxviii. 15, 3.

<sup>5</sup> Nahum iii. 14.

<sup>6</sup> self is crossed in MS., but nothing put instead.

myche, þat vs muste makyn manye dayes werkys for to castyn  
it owt clene. for þere ben vij dedly synnes, and yche of þe seuē  
schal be a day werk or more; þere longyth so myche wose  
4 þerto! þis day werk schal be, to castyn out of oure pytt þe wose  
of pride.

To cast out the  
ooze, we shall  
have to do  
many a day's  
work; for there  
are seven deadly  
sins.

To day we will  
cast out the  
ooze of  
PRIDE.

And this ooze  
has eight  
corners; the  
first is Pre-  
sumption,  
i. e. claiming  
honour and  
worship;

þis wose of pride has viij. cornerys, or viij. quarterys. þe  
first is *presumpeyoun*<sup>1</sup>; þat is, whan þou puttyst þe forth in  
8 prise in presens of þe peple, ferthere þan opere don þat arn als  
gode as þou, or bettere; loking after reuerence, to sytten aboue,  
to spekyn first, to haue þe woordys out of an-opere mannys  
mowth, to takyn worschipp of þe world, passing alle opere;  
12 demyng pi-self strengere, wysere, hardyere, worthyere, þan  
an-oper; in trowyng pi-self bettyr þan þou art; in wytyng  
an-oper man þi defauzte, & in wytyng pi-self þe goodnes þat  
þou hast of an-oper. þe grace of fortune, of goodnes, of pro-  
16 speryte, of vertewys, þat þou hast of god, þou thynkyst þat þou  
hast hem of god for pi gode werkys, & þat þou hast wel deseruyd  
hem. or ellys þe loue, worschype, rycces, whiche þou hast of  
god, þou thynkyst þat þou hast hem of pi good gouernaunce,  
20 & wytist it pi-self, & nozt god. þou art prowde in herte, hauyng  
gret angwysch to kepe þe styлле, & nozt to spekyn out pi proude  
woordys. prowde in loking, prowde in spekyng, prowde in heyz  
crying abouyn opere; mysprouwe in bering, in werkyng, & in  
24 mysleuyng; prowde in goinge, standyng, & syttyng; prowde  
of þin offyce, prowde of lordschipp & of mayntenaunce, prowde  
of pi myzt & of pi seruyse, prowde of honeste, of largenesse, & of  
pi gode condycouns, of pi vertuys, & of þin holynes; prowde  
28 of þin herytage, & of pi bewte, & of pi welschapp, & of ziftes  
of fortune; prowde of aray & of eloquence, of kunnyng, of wytt,  
of voys, & of vnderstandyng. Alle pise forseyde, & manye mo,  
arn in pride in þe corner of *presumpeyoun*. Seynt Austyn  
32 seyth, *libro xiiij<sup>o</sup> de civitate dei*, c. xiiij<sup>2</sup>, þat god sufferyth ofte  
tymes *presumptuose* folk, in here pride, fallyn in-to sum opyn  
horrible synne, þat þey myzt þerby be foule aschamyd of hem-

thinking too  
much of one's  
self;

imputing one's  
fortune and  
virtues to merits  
and not to God;

behaving  
proudly.

God exposes  
presumptuous  
men to sin and  
shame.

<sup>1</sup> MS. in margin: 'presumpcio.'

<sup>2</sup> Cf. Migne, *Patr. Lat.*, tom. 41. p. 13, sqq.

Such was the case with St. Peter, when he boasted of his faithfulness.

'Pride goes before, and Shame follows after.'

The 'corner of presumption'

[Fol. 25 a.]

has six feet in breadth; viz.

1. self-will,  
2. extravagance,

3. litigiousness,

4. ostentation.

5. scorn,

6. anger.

self, & knowyn perby here wrecchyndesse, & ben sory & hevy  
pat pei trustyd so myche in hem-self, & heeldyn hem-self so  
worthy. Seynt Austyn seyth pat seynt Petyr was presumtuouse  
whanne he seyde, Mat. xxvj: 'þowȝ alle opere lord forsakyn 4  
þe, I schal neuere forsake þe, & þowȝ I schulde be deed wyth þe,  
I schal noȝt forsakyn þe.' ffor þis presumpeyoun, he fell in-to  
foulere synne þan ony of his bretheryn, for he forsook crist  
thryes in on nyȝt. Ryȝt so, presumptuouse folk pat makyn 8  
myche of hem-self, desyryng worschyp aforn opere, trustyn on  
hem-self pat pei are most syker & most worthy, and at þe laste  
þei schal fallyn opynly in-to a wordly schame & to sum foul  
opyn synne. for pride goth befor, & schame folwyth after. 12

þe cornere of pride in presumpeyoun is vj. fote of wose in  
brede. þe firste fote is syngulerte; þat is, whan a man folwyth  
his owyn wyll for pompe, & wyll noȝt do as wy|sere don, but  
euere is selfwyllly. þe secunde fote of brede in þe cornere of 16  
pride [in] presumpeyoun is vnder taking of oute rage dyspense;  
þat is, whan a man makyth gret outrage, & lettyth for no gret  
cost, þat men schulde holdyn him large & fre þerethrough. þe  
thrydde fote of brede in pride in þe cornere of presumpeyoun is 20  
meyntenauns of pletynges & of strives. for salomon seyth pat  
stryf is ryf amonges prowde men. þe ferthe fote of brede  
in pride in þe cornere of presumpeioun is avauntyn; þat is,  
whan a man waxith bolde to avauntyn hym of his nobylnesse, 24  
of his wytt, of rycches, of vertewys, of foly, of myȝt, of gentyl  
blood, of horse & harneys, of lond, of housys, of houshold, of  
manhode, of frendschyp, & of such opere thinges, for pompe  
& love pat he wolde haue of þe peple. þe fyfte fote of brede 28  
in pride in þis cornere of presumpeyoun is, whan a man, thurȝ  
gret nycete, makyth scornynge of opere þat haue noȝt vertewys  
as he hath. And also scornyth gode men for here deuocyoun  
pat pei do to godwarde. þe vj. fote of brede in pride in þe 32  
cornere of presumpeyoun is, whan a man is wroth & froward,  
whan men lettyn hym of his foly. he is wonder syke þat  
may lete no man towchyn hym; and he is in strong sekenesse  
in whom tryacle turnyth to venym. castyth out of þe pytt of 36



30ure herte þis wose of pride in þe firste cornere of presumpcyoun,  
þat is vj. fote of brede, as I haue told 3ou.

**H** þe secunde cornere of pride is veyn-glorye<sup>1</sup>, þat is in thre  
4 manerys. On is, whan þou art glad of þe gode dedys þat þou  
hast don, & thynkyst þi-self more privy wyth god þan þou art.  
An-oper is, whan þou heryst þat men preysin þi manerys, and  
þou hast lykyng in herte þat men holdyn þe good. þe thredde  
8 is, whan þou dost gode dedys, þat þou schuldyst be praysed of  
hem þat sene þo gode werkys; for he þat desyareth preysyng for  
his gode dedis, schal neuere haue oper mede. ¶ Also veyn-  
glorie is, whanne þou louyst wel gloserys & flatererys þat  
12 preysin þe, & hatyst hem þat telle þe þi defawztys. Mat.  
ix: whan crist curyd two blynde men, & made hem to se, he  
bad hem telle it to no man. 'why so?' seyth a doctoure. for  
to 3yve exauple to vs þat, whanne we don ony good dede, we  
16 schulde nozt desyre þat it were tolde forth, for þat entent to  
haue worschip or wordly preysyng. þerfore, whan þou dost ony  
good dede for þat ende & for þat entent, princypally, to be  
preysed þerfore, in þat veyn-glorye þou doost dedly synne.

**C** þe thrydde cornere of pride in þi wosy pytt is vnboxumnes,  
21 vnobedyens<sup>2</sup>, þat is, whanne þou brekyst þe x. comaundementys  
of god, & whan þou doste nozt after goddys woord, ne after þe  
techyng of holy wrytte; and whanne þou brekyst þe lawys & the  
24 þe ordenauns of holy cherche, & þe techyng & þe leffull<sup>3</sup>  
byddynges of pi gostely fadyres, & of pi bodyly fadyr & modyr,  
& of pi souereynys, eythir temperall or spirituall, in takyng non  
hede to resoun ne to conseyens. deuteronomio xvj.<sup>4</sup>, God him-  
28 self, in þe olde lawe, seyde þat who were rebeß & vnboxom to  
þe preest & to þe mynystres of god, he schulde be deed þerfore;  
& deuteronomio iiij<sup>o</sup><sup>4</sup>, who-so were vnobedyent to his fadyr &  
modyr, 3if þey pleyned on hym in doom, he schulde be stonyd  
32 to þe | deth. And þat it is perylous to be vnobedyent to pi [Fol. 25 b.]  
souerayn, eyther temperal or spirituall, se it be exauple,  
Numeri xvj. Thre men, chore, dathan, & abyron, wyth on

The second  
'corner of the  
'oore of Pride' is  
Vainglory,  
which is done in  
three manners:  
1. in over-much  
rejoicing in  
good deeds;  
2. in liking to  
hear one's self  
praised;  
3. in doing good  
works in the  
sight of men.

Christ cured  
the blind men,  
and bade them  
not to tell it to  
anybody.

The third  
'corner of Pride'  
is Disobedi-  
ence towards  
God, the Church,  
the priests, the  
parents, the  
sovereign.

Example of  
Korah, Dathan,  
and Abiram.

<sup>1</sup> MS. in margin: 'vana gloria.'

<sup>2</sup> MS. in margin: 'jnobediencia.'

<sup>3</sup> MS. leffull of.

<sup>4</sup> Deut. xvi. 18; xxi. 18 f. (?)

acorde, resyn azens moyses & aaron. &, in wreche of hem, þe erthe openyd, & swalwyd hem alle thre in. Ps.<sup>1</sup> 'Iritauerunt moysen & aaron in castris &c. Aperta est terra, & deglutiuit datan, & operuit super congregacionem abyron.' ideo 4 dicitur hebre xiiij.<sup>2</sup> 'Obedite prepositis vestris.' Also þou wyif, vnboxom to þin husbonde vnlefffully, þou servaunt vnboxom to þi mayster, & þou þat dredyst noȝt to fallyn in-to þe gret curse, but hast scorn & iape þerof, and þou þat comounyst 8 wyth hem þat arn acursyd, or comfortyst hem þerin; þou þat dyspisynt prestys & opere mynistres of holy cherche, & dyspysest opere also, boþe hyȝe & lowe; Alle þise is vnobedyens of pride in þis thredde cornere of wose of þi pytt. caste out þis 12 wose, and make clene þis thredde cornere of pride, þat is, vnobedyens!

The same sin is committed by a disobedient wife or servant, and by those who despise the great curse and the ministers of the church.

The 'corner of disobedience' is 3 feet broad; viz. 1. scorn,

2. disdain,

3. defiance.

The fourth corner is Boldness; i. e. getting bolder in sinning, from misplaced trust in God's mercy and forgiveness.

¶ Þis thredde cornere of pride, vnboxomnesse, is thre fote brood in wose<sup>3</sup>. þe firste fote is dyspyȝte; þat is, in doying no 16 worschype to gode men dewly, but in dyspysing hem, noȝt doying dewe reverens to sayntes & to souereynys. þe secunde fote of vnobedyens is, whanne þou wylt noȝt preysin an-opere, but hast dysdayn of hym, þowȝ þou feyne fals contenance. þe thrydde 20 fote brede of vnobedyens is, whanne þou wylt noȝt bowe boxomly to hem þat þou awȝtyst obeyin vn-to.

þe ferthe cornere of pride in þi pytt is boldnesse<sup>4</sup>; þat is, ¶ whanne þou art þe bolder to synne for trust of þe mercy of god, 24 & for hope & trust of forȝeuenesse, þou doost þe more synne, & þe lengere vsyst it, & þe lengere lyst þerein, & holdyst þi synne but lytel peryle, be it neuere so gret peryle, & dredyst noȝt þe wreche of god, ne þe payne of helle, but doost after þin owne 28 lust, & aftyr þin owyn wyll, in hope to haue mercy aftyrwarde, & in trust to ascape þe wreche of god & þe payne of helle, thynkyng in þin herte, þat opere don als euele as þou, & werse, & haue mercy of god, & perfore þou doost þe werse in hope of 32 mercy, & dredyst þe lesse þi synne. þi grete defawtys þou heldyst lytel & small, & opere mennys synnes þou heldyst grete

<sup>1</sup> Ps. cv. 16, 17.

<sup>2</sup> Heb. xiii. 17.

<sup>3</sup> MS. in margin: '*nota tria.*' <sup>4</sup> MS. in margin: '*boldnesse of pride.*'

& horryble. þou synnest ofte, turnyng aȝen to þi synne. þou seest opere mennys defawȝtys, but þou seest noȝt þin oweñ defaultys. of þi-self takyst þou non hede, but evermore demyst

Thou seest the faults of others, but not thine own.

4 operes defawȝtys. all þis is malapert boldnesse; as Jerom schewyȝh be exauple, whom þe lawe rehersyȝh, de *penitencia*, *distincio* iij. § de *niniuitis*<sup>1</sup>. þat folk of þe cyte of nynyve, be

Such was the case with the people of Nineveh who, having once found remission of their sin, grew bold and turned to it again.

þe prechyng of Jonas þe prophete, dede penaunce, & god hadde 8 mercy on hem. &, for þat mercy, þey were þe boldere, & turnyd aȝen to here olde synne, for trust to haue aȝen forȝyfnesse of god, as þei haddyn ferst. and anon aȝterward, god, for here boldnesse, suffryd all þat cyte to be dystroyed wyȝh bodyly

12 enemyes, in whiche cyte were more þan an hundred score thowsand peple. Jone iij<sup>o</sup> & iiij<sup>o</sup> *capitulis*.

þis boldnes is thre fote brede. þe firste fote is vnkyndenesse; þat is, whanne þou forȝetyst to thanke þi god of his goodnesse

The 'corner of boldness' is 3 feet broad :  
1. unkindness,

16 þat he doȝh to þe, & of his mercy, abydyng þe in þi synne, & takyng no wreche, and þou art þe more vnkynde to him in offenyng hym in cursed lyuyng. þe *secunde* fote brede of wose in þis cornere of boldnesse is, whan þou dredyst noȝt to

2. wasting time in sin,

20 myspende þi tyme in synne, bope in ȝouth & in age. þe thredde fote brede of wose in | þis cornere of pride, þat is boldnes, is fals renayinge, whiche is in foure. On is, whan þou forsakyst þi god, & takyst þe to þe feend. Anoper is, whanne þou 24 forsakyst & holdyst noȝt þi truthe. þe thrydde is, whanne þou byest awȝte, þou forsweryst þe truthe. þe ferthe is, whanne þou trowyst an othe of him þat þou knowyst seyȝh fals. All þis wose of pride in þis ferthe cornere, boldenes, caste out of þi pytt !

[Fol. 26 a.]  
3. apostasy; which is of four kinds : 1. if thou desert God ; 2. if thou desert truth ; 3. if thou forswear truth in purchasing ; 4. if thou trust to any perjurer.

þe fyfte cornere of wose in pride is ypocrysie; þat is, whanne 29 þou schewyst þi-self outeward, in syȝt of peple, holyere þan þou art inward, in þe syȝt of god; spekyng holy woordys, doyng holy werkys, schewyng holy signes, & spekyng of chastyte, of 32 clenness, of devocoun, to wryen þerwyȝh þi wyckydnesse, in dyspreysing & dyspysing synne, as þowȝ þou seydyȝt : ' ȝe mowe wel wetyn þat I am noȝt synfull in suche defaultys þat I dyspyse.' whanne þou doost þus, to blynde þe syȝt of þe

The fifth 'corner of pride' is Hypocrisy; i.e. if thou show outward signs of holiness;

<sup>1</sup> Caput 30. Distinctio 3. de penitencia. [Corpus Juris Canon I. 1219.]



and if thou give  
alms, fast, and  
do penance to  
be thought  
holy;

and if thou  
conceal any sin  
in confession.

A hypocrite is  
like a spider  
toiling at its  
web, which a  
slight wind  
blows away.

'The ooze of  
hypocrisy' is  
three feet in  
breadth :  
1. secret sin,  
2. ostentatious  
good works,  
3. humility in  
aspiring to a  
position followed  
by pride and  
arrogance after  
attaining it.

Cast out the  
ooze of those five  
corners!

people be suche repreuyng of synne, þat þey schulde noȝt knowe  
þe synfull; þat is ypocrysie. And whanne þou ȝevyst opynly  
or priuily almesse, or fastyst, or doost penauns, or ony oper  
holy dede, to þat entent to ben holdyn holy; it is ypocrysie. 4  
And in þi schryfte, whanne þou for schame helyst ony foul  
synne, or in colouryng þi synne in schryfte, ony parcell to  
o preest & an-oper parcell to an-oper preest; all þis is  
ypocrysie. Seynt gregorie seyth, libro 10. moralium, xxxvj. 8  
*capitulo*, þat an ypocryte, a popholy man, is lyche an irane<sup>1</sup>; for  
an erañ, whan he hath longe trauayled, & myche, to makyn his  
web, þanne comyth a lytel wynd and blowyth away all to-gedere.  
Ryȝt so, an ypocryte, whan he hath gretly & longe trauayled, 12  
& vexid his body in penauns & in opere holy werkys, to ben  
holdyn holy, þanne comyth a lytel wynd of mannys mowth, þat  
is, a lytel preysing, & blowyth away all his mede. perfore, be  
ȝe noȝt as ypocrytes. Mat. vj. 16

for þis wose of ypocrysie is thre fote brede. On is, whan þou  
dost a foul synne in priuete, & schewyst þe holy a-fore men.  
An-oper is, whan þou dost gode dedys, þat men schulde weny  
þou were a good man. þe thridde is, whan þou woldyst getyn 20  
dignyte or benefyse, or baylyschyð, or ony oper offyse, & beryst  
þe mekely, to make men wene þat þou were worthy to take so  
gret astate. & whan þou art in þat estate, þou schewyst what  
þou art wythinne, þanne wexist þou stowt & fell, and puttyst 24  
out þi venym of pride. ferst þou semyst a scheep, and þanne  
þou schewyst þe a wolfe. And so, be þe frute, men may knowe  
þe tre. caste out of þi pytt þis wose of pride in þe cornere of  
ypocrysie! caste out þe wose of alle þise v. cornerys of pride 28  
forsayde, þat is, presumpeyoun, veynglory, vnboxumnes, boldnes,  
& ypocrysie; and þe opere cornerys of pride I schal schewe ȝou  
an-oper day.

[*The Angel and the Hermit.*]

32

An angel and  
a hermit went  
past some car-  
rion. The her-  
mit stoppyd his  
nose, because

Ex vitis patrum<sup>2</sup>. An aungyl, in lyknesse of a man, & an  
heremyte wentyn to-gedere forby a stynkyng carayn. þe her-  
myte stoppyd his nase for stynche. þe aungyl seyde to him :

<sup>1</sup> MS. in margin : 'exemplum.'

<sup>2</sup> MS. in margin : 'narracio.'

‘why stoppyst þou þi nase?’ þe hermyte seyde: ‘for I may  
 noȝt suffre þis foule stenche.’ afterward kom aȝens hem a prowde  
 man, rydyng in prowde aray all dysgyssed. þanne þe aungyl  
 4 ferre fro hym helde his nase. þe hermyte seyde to him: ‘why  
 stoppyst þou now þi nase? þe ne|dyth noȝt.’ þe aungyl  
 seyde: ‘ȝone prowde man stynketh foulere for his pride in þe  
 syȝte of god & of alle aungelys, þan þe stynkyng careyn dede  
 8 wherfore þou helde þi nase. for pride in man stynkyth  
 a thousand-fold more to god þan ony rotyn hound stynketh  
 in þe syȝt of man.’ *Augustinus*: ‘*Tolerabilius vtique canis  
 putridus fetet hominibus quam anima peccatoris deo.*’

he could not  
 bear the foul  
 smell.  
 Afterwards,  
 when they met  
 a horseman in  
 proud array, the  
 angel stopped his  
 [Fol. 26 b.]  
 nose; for the  
 smell of the  
 proud man was  
 more unbear-  
 able to him than  
 that of the  
 carrion.

12 þerfore, caste out of þi pytt þe stynkyng wose of pride, tyl  
 þou fynde a syker ground & a clene, þat is, lownes. for as gold  
 extellyth in pryce alle metallys, and bawme excellyth alle  
 lycourys, & drawyn lowest down to þe botome of þe vesselȝ,  
 16 passyng opere lycourys; Ryȝt so, lownesse excellyth in pre-  
 cyoushed alle opere vertuys, & euere drawyth down to þe  
 netherest place. In valeys of lownesse entryth watyr of grace;  
 in hylles of pride it rennyth away. *Jacobus* iiij.<sup>1</sup> ‘*Superbis  
 20 resistit, humilibus dat gratiam.*’

Cast out of your  
 pit the ooze of  
 pride, till you  
 find the solid  
 ground of  
 humility!

[*The Fiend who would smite the Abbot.*]

6 Example. *Ex vitis patrum*<sup>2</sup>. þe feend mette on a day wyth  
 macharye, þe holy Abbot, & wolde a smyten hym wyth a scharp  
 24 sythe, & he myȝte noȝt towchyn hym. þe feend cryed, & seyde:  
 ‘Macharye, þou fastyst mechyl; I faste myche more, for  
 I neuere eete mete. þou wakyst myche; I wake wel more,  
 for I slepe neuere. but þou hast lownesse, & þat had I neuere!  
 28 þerfore, in þi lownesse, þou ouyrcomyst me.’

One day, the  
 Devil tried to  
 smite the Abbot  
 Macarius with  
 a scythe, but he  
 could not hurt  
 him.

He was over-  
 powered by  
 the abbot's  
 humility!

Seynt Austyn seyth: ‘þe most euydent sygne of hem þat  
 schal be dampned, is pride. þe most opyn sygne of hem þat  
 schal be sauȝd, is lownesse & charyte. ȝif þou wilt be dampnyd,  
 32 kepe in þe styлле þe wose of pride; ȝif þou wilt be sauȝd, caste  
 out of þi pytt þe wose of pride, tyl þou come to þe ground of

The mark of  
 those who will  
 be damned, is  
 pride; the mark  
 of those who  
 will be saved,  
 is humility.

<sup>1</sup> Jas. iv. 6.

<sup>2</sup> MS. in margin: ‘*exemplum vel narracio.*’

lownesse! þanne schalt þou ben heyghed in heuen! 'Qui se humiliat, exaltabitur' <sup>1</sup>.

þis lownes, here in oure hyuyng,  
 þat we mowe be heyghed in heuen, in oure endyng, 4  
 graunte vs he  
 þat for vs deyed on rode tre.

### Capitulum xij.

#### De Superbia.

8

**T**HE oper day, I schewyd þou fyve cornerys of pride; & now **A**  
 I schaff telle þou vp þe opere cornerys of pride in þoure  
 wosy pytt, þat is, in þoure synful herte.

The sixth  
 'corner of pride'  
 is Disdain;  
 i.e. if thou de-  
 spise simple folk,  
 and treat thy  
 subjects with  
 contempt.

þe sexte cornere of pride is indignacyoun; þat is, whan þou 12  
 hast dysdeyn of symple folk, & lust noȝt to speke to hem but  
 full of scorn & of iapys; in beryng þe foule to þi sogettys,  
 & hareiously takyst on wyth hem, & wyth þi peerys, & wyth þi  
 bettyr, & felly & proudly schamyst & reprouyst hem, more for 16  
 pride þan for charyte, more for þi temperal harme þan for here  
 trespas azens god; in repreuyng opere of here symple kynrede,  
 of pouert, of mysschap, & of suche opere thynges. Indigna-  
 cyoun is ofte tym̃ cause of myche harm̃. ij. Regum xxj. c.<sup>o</sup>.<sup>2</sup> In 20  
 þe dayes of kyng david was a gret hungyr in þe lond of Israel,  
 duryng thre ȝere. Daid askyd of god why þat hunger felt  
 þere in þat lond? god seyde: indignacyoun is cause! for saul

In the time of  
 King David,  
 there was a  
 famine in Israel,

because Saul had  
 slain the Gibe-  
 onites who lived  
 as servants in  
 the country.

& his meyne wentyn wyth gret indignacyoun, & wyth dyspyzt, 24  
 oppressedyn & slowyn þe pore seruauentys in þat lond, þe whiche  
 weryn of þe cuntre of gabonye, þat com̃ thedyr & ȝoldyn hym  
 to þe iewys, & weryn here laborerys & here seruauentys. & ȝitt  
 for all þat, manye of þe iewys haddyn gret indignacyoun of 28  
 hem, and haddyn hem in gret dyspyzt; Josue ix. full of mych  
 wo | and dyspyzt, of nede & of pouert, was here lyif. for þe  
 gret indignacyoun of þe prowde iewys, þei weryn to hem in  
 dyspyzt & in abieccyoun. Ps.<sup>3</sup> 'Obprobrium habundantibus, 32

[Fol. 27 a.]

<sup>1</sup> Matt. xxiii. 12.

<sup>2</sup> 2 Sam. xxi. 1 sqq.

<sup>3</sup> Ps. cxxii. 4.



& despeccio superbis.' for þis pride of indignacyoun was þat hungyr in israel thre ȝere, be þe wreche of god.

**¶** Þe seuenthe cornere of wose in pride is vnschamfulness; þat  
 4 is, whan þou hast no schame of þi synne, & whanne þou auauntyst þe of þi wyckydnes, and spekyst of þin harlotrye opynly to þe peple, for delyzt, and leuyst for no schame of god ne of þe world; and whanne þou synnest opynly, wyth-oute schame,  
 8 & whanne þou enioyest of þi wyckydnesse. Ps.<sup>1</sup> 'Quid gloriaris in malicia, qui potens es in iniquitate?' Why enioyest þou in þi malyce þat art so myghty in wyckydnes? god schal dystroyen þe in-to þin ende. he schal stubbyn þe vp, londe  
 12 & roote, & cachyn þe out of þi dwellyng-place. he schall caste þi roote fro þe lond of heuen. Ps.<sup>2</sup> 'propterea deus destruet te in finem, euellet te, & emigrabit te de tabernaculo tuo, & radicem tuam de terra viuencium.' perfore Seynt Poule, Eph. v.<sup>3</sup>, seyth:  
 16 'Be no swyche foule synne nemlyd in ȝow, no harlotrye, ne oper foly, ne foul spekyng.'

þis vnschamfulnessse is two fote brede of wose. þe o fote is  
 fole hardynes; þat is, boldnes in þin opyn synne, & hast no  
 20 dreed ne schame to don euyl, ne to spekyn euyl. Anoper fote brede of wose in þis cornere of pride, is fole schame; þat is, whanne þou lettyst to do gode dedys in þe syzt of folk, for schame of þe world; for þou art a fole þat, for schame of þe  
 24 world, lettyst to don a godd dede þat may plesse god, for ony speche. for he is a fool þat lettyth, for schame, to do wel, for he plesyth nozt god, but þe world. perfore castyth out of ȝoure pyt þis two fote brede of wose in pride in þe seuenthe cornere!

28 Þe viij. & þe laste cornere of wose in pride is sturdynesse; þat is, whanne þou excusyst þin opyn or pryue synne, þi wyckydnes, & þi defawzte, & wylt nozt knowyn þi defawte, ne wylt nozt suffryn to ben vndertakyn. & þis is on of þe werste  
 32 parcellys of wose of all pride, as seynt Austyn seyth, libro xiiij. & xiiij. capit., de ciuitate dei, sic dicens: 'Peior dampnabiliorque superbia est, quum in peccatis suffragium excusacionis exquiritur.' perfore caste out þe wose of sturdynesse in þe viij. cornere of

The seventh corner is Impudence; i.e. if thou sin openly and boast of thy sin.

This corner is two feet of breadth; viz. 1. foolish boldness in open sin, 2. foolish modesty; i.e. if thou refrain from doing a good work for fear of the scorn of the world.

The eighth corner is Sturdiness; i.e. if thou excuse thy sin, and cannot bear reproof.

<sup>1</sup> Ps. li. 3.

<sup>2</sup> Ps. li. 7.

<sup>3</sup> Eph. v. 3.

A proud person  
is like a lion  
which would  
reign over all  
animals.

Pride most dis-  
pleases God,

and he will  
punish it more  
than any other  
sin.

For it is the root

[Fol. 27 b.]

and the queen  
of sins.

As soon as a  
wrestler lifts the  
foot of his ad-  
versary, he  
throws him  
over;  
so the Devil  
first raises  
man's self-love  
to pride, and  
then brings him  
to damnation.

If you persist in  
pride deliber-  
ately, it is  
deadly sin;

pride ! A proud persone is lyche a lyoun, as seynt Thomas & Albert<sup>1</sup> seyn. A lyoun wyll þat alle opere bestys do worschyp vnto hym, & dredyn hym, & obeyin vnto hym. Ryzt so, a proud man desyreth þat alle men schulde hym worschepyn, 4 & dredyn, & to hym obeyin. *Jeremie xlix.*<sup>2</sup> 'Ecce quasi leo ascendet de superbia.' þe synne of pride most dyspleyth god of opere synnes, for it dystroyeth alle vertuys. it makyth a soule, þat is lyche god, lyche þe feend of helle. Dicit doctor : 8 'Apostate angelo homo similis efficitur, dum homo hominibus similis esse dedignatur.' God schal ponyssche on man more for his pride in payne þan for ony oper synne. *Ps.*<sup>3</sup> 'Retribuet habundanter facientibus superbiam.' *gregorie* seyth, *libro xxxiiij.* 12  
moralium, prope finem, þat pride is roote of alle synnes. for, but a roote were wryed in þe erthe, no braunchys schulde growyn out. Ryzt so, but pride were rootyd in þe herte, no synne schulde springe | oute. gret multitude of folk euermore 16 folwyth a qween. Ryzt so, synnes wyth-owtyn noumbre folwyn pride. þerfore pride is qween of alle synnes, for pryde is begynnyng of euery synne. Whoso kepyth pryde, he is full of all cursednesse. *Ecc. x.*<sup>4</sup> 'Initium omnis peccati superbia ; qui 20 tenuit illam, adimplebitur maledictis.' In wrastlyng, whan a chaumpyoun may lyften an-operys foot, þanne he throwyth hym down. Ryght so þe feend, whanne he may lyfte þe foot of þin affeccioun vp to pride, he castyth þe down to synne and 24 to dampnacioun. þe heyzere he rayseth þe vp be pride, þe lowere & þe fowlere fall þou schalt haue<sup>5</sup> at þin ende in þe pytt of helle. 'Qui se exaltat, humiliabitur.' A proud man is vnhappy ; for eueremore, of good sede he repyth wycked corn, 28 þat is for to say, of gode dedys þat he doth, he repyth synne & dampnacioun, for proud he is perof, & lesyth his mede.

Whanne þou holdyst pi-self in þin herte gret & worthy, 3if þat elacioun dure styлле wyth full avysement, & delyzt, & desyre 32 of worschyp, þanne it is dedly synne ; *secundum Thomam*,

<sup>1</sup> Cf. Albertus Magnus, *Compendium Totius Theologie Veritatis*, Lib. iii. Cap. 14. <sup>2</sup> *Jer. xlix. 19.* <sup>3</sup> *Ps. xxx. 24.* <sup>4</sup> *Ecclesiasticus x. 15.*

<sup>5</sup> MS. 'haue in helle,' anticipation of the following words.

ij<sup>a</sup>. ij<sup>e</sup>. q. 92<sup>1</sup>. But 3if in þin herte come suche sterynges of pride, wyth-oute delyberacyoun, & þi doom of resoun consente noȝt þerto, ne delyȝt noȝt longe þerin, þanne þe sterynges of

but should your heart be stirred to it unwillingly, it is venial sin.

4 pride are venyall synne.

**I**n veynglory<sup>2</sup>, whanne þou desyrest to ben holdyn gret in opere mennys mowthys, in praysinges owtward, 3if þou desyre þat wordly praysing for to fle a wyked lose & a wyked name, it is

Boasting may be necessary, when men give you a bad name falsely;

8 nedefull for þat skyl. Samuel preysed hym-self, primo Regum

ij. 3if þou desyre preysing, in entent þat god schulde þerby be worschepyd, & þi neyghboure edyfyed in soule, þat is charite.

itis charity, if intended to edify one's neighbour;

12 for þat skyl Poule preysed hym-self, ij. corinth. xij. but 3if þou desyrest suche praysing for coueytise of lucre, as þe pharyseis dedyn, in feynyng longe preyers, þat is dedly synne. 'Et sic deuorabant domos viduarum.' Mat. xxij.<sup>3</sup> And whanne þou desyrest,

but if one should be desirous of praise for gain's sake, it is deadly sin.

16 or dost, ony dede lefful for to haue praysinge, and þe ende & þe entent is for to don þerby ony dedly synne, þanne is þat desyre of praysing, dedly synne. as þus; þou 3euyst of þi good to be

Also, vainglory is deadly sin if used as a means for committing another sin.

preysid, worschepyd, or louyd, wherby þou myȝte in þe ende do leccherye, or sum opere dedly synne; þanne is þat desyre of

20 praysing dedly synne, as wel as þe dede folwyng. And whanne þou dost a dede þat is dedly synne to be praysed perfore, þanne is þat desyre of praysing, dedly synne. And whanne þou dost a venyal synne for to ben praysed perfore, so it be don, þat

But if no deadly sin follow after, the desire of praise is venial.

24 þerby no dedly synne folwe in þe ende; þanne is þat desyre of praysing, venial synne. as þus; þou hast rycches or precyous clothys for to be worschepyd or praysed of þe peple. þe desyre of þat praysing & þi delyȝte in þe rycches & clothys is venyal

28 synne. but 3if dysgysing, or excesse of clothys, or wastfull expendyng, or euyl getyng, or euyl kepyng, or mysuysyng, be þerin, or opere be hynderyd þerby, or harmyd, or be entent to do þerby ony dedly synne, or for to stiren opere to dedly synne;

32 þanne is þat desyre of praysing & delyȝt in þe clothys & rycches, dedly synne. 3if þou do vertuys or gode dedys princepally for

Virtues and good works done for

<sup>1</sup> Thomas d'Aquino's Summa Theologica II<sup>a</sup> (pars) II<sup>e</sup> (partis), quaestio 92 (?). Cf. Migne, Thomas Aquinas; Paris, 1862.

<sup>2</sup> MS. in margin: 'de vana gloria.'

<sup>3</sup> Matt. xxiii. 14.



the sake of  
praise, are  
[Fol. 28 a.]  
deadly sin;

but if the desire  
of praise be not  
the main motive,  
and if it be soon  
given up, it is  
venial sin.

Large fishes are  
caught in the  
net, while small  
ones escape;  
the proud will  
be damned, but  
the humble will  
be saved.

A pious and  
noble countess  
was brought to  
damnation,

because she took  
too great  
pleasure in dress-  
ing grandly.

pat ende to be prayسد, it is to þe dedly synne, þo gode dedys  
& vertuys. as þus; Preche, | synge, rede, saye massys, 3ene  
almes, make þi prayerys, faste, do penaunce, & þou do hem only  
for pat entent to be prayسد, to be worschyped, or holdyn holy, or 4  
to haue þe grettere wordly lucre; it is dedly synne, þo gode dedys,  
for it arn dyffoulyd in pride, in veynglorye. but 3if þin entent  
in þe begynnyng of þo gode werkys is princypally for þe love of  
god & for charyte, & noȝt princepally for preysyng, þanne, þow 8  
þere falle, after þe begynnyng of þin gode dedys, in-to þin herte  
desyres & thouȝtes of prayying & veynglory, so it be avoyded  
sone wyth dyscrecyoun & doom of delyberacyoun, whanne þou  
art avysed afterward; þanne þo desyres & elacyouns of veyn- 12  
glory arn but ventyall synne. Perfore, takyth heed be my woordys,  
whanne 3e synnen in pride ventyally, & whanne dedly, & castyth  
out of 3oure pytt þe wose of dedly synne in pryde, in alle his  
viij. cornerys, þat is, in presumpcyoun, in veynglorye, in 16  
vnobedyens, in boldnes, in ypcrysie, as I tolde 3ou þe oper day,  
& also in jndignacyoun, in vnschamefulnes, & in sturdynes, as  
I haue told 3ow þis day! & cast out þis wose depe, tyl 3e fele &  
fynde a syker ground of mekenes & lownes. grete fyssches are 20  
takyn in þe nett, & slayn; smale fyssches scapyn throuȝ þe nett  
into þe watyr, & lyven. Prowde folk are takyn in þe feendys  
[nett], & are slayn in peyne of deth; smale folk<sup>1</sup>, in lownes,  
scapyn throuȝ þe feendys nett of temptacyoun in-to þe watyr of 24  
grace, & schal lyvyn in blysse.

[*The Countess damned for Pride.*]

Exauple. libro de dono timoris<sup>2</sup>. A countas, chast of body, &  
gret in doing almes-dedys, devowt in prayerys, deyid, & was 28  
drawyn wyth feendys to helle-ward, & cryed, 'allas!' & aperyd to  
a lady of fraunce, fowl as a feend, & seyde to here: 'be þou ware  
be me & alle opere! for I was a good lyuere in alle opere  
thynges, saaf I hadde delyȝte in pride & veynglorye, in prowde 32  
array of myn heuyd & of my body, in longe traynes, & in brode  
hornys, and I desyred werdly worschyppe. and only for þis pryde  
I am dampnyd wyth-outyn ende!'

<sup>1</sup> MS. folk folk.

<sup>2</sup> MS. in margin: 'narracio.'

Sythen þat a countasse was dampnyd for pryde, beth ware, 3e  
poore folk þat are prowde, & takyth lownes! 'Magnus potes  
esse & humilis; pauper potes esse & superbus.'

[*The Humble Nun.*]

- 4  
¶ *Heraclides dicit.* Exaample<sup>1</sup>. In a Nunnerye was a nunne There was a nun who suffered every kind of humiliation from her sisters, and was looked upon as a fool.  
þat, for loue of crist, lefte pride, & toke lownes, & made here as  
a fool, & obeyid here to alle here sustren as here fool. sche wyssche  
8 here dyssches, & scouryd here pottys, sche turnyd here spyttes,  
sche lay in þe kechyn nyzt & day, sche sate neuere at borde, but  
eete of here trenchourys & of here broke mete þat was most  
abiecte. sche wente euere bare-foote, here heuyd was wryed  
12 wyth rente clowtys. þey in þe kechyn, for iape, pouryd on here  
hefd hoggywasch; sche grucchyd neuere. Be steryng of an A hermit, on his visit to the convent,  
aungyl, an holy man, þat hyzt Pincerius, kom out of desert to þat  
nunnerye, & clepyd afor hym alle þe nunnys, saaf sche fayled  
16 þat made here as a foole. þe holy man seyde to hem, 'On of 3ow  
fayleth 3it here.' þe nunnys seyden, 'none fayleth but a fool.'  
þe man seyde, 'clepe here hyder!' sche com. þe holy abbot fell fell down before her, and asked for her blessing.  
doun to here fete, & seyde to here, 'holy modyr, blysse þou me!'  
20 Sche fell doun to his fete, & seyde, 'holy fadir, blysse þou me!'  
here sustryn seyde, 'Abbot, sche is a fool. Why do 3e here  
| þis worschiþ?' þe Abbot seyde, '3e be folys! for sche is [*Fol. 28 b.*]  
holyere þan 3e or I.' þanne here sustryn cryedyn here mercy  
24 of þe dyffoule þat þei dedyn here, & sche for3af it hem. In þis After her death, she went to heaven.  
lownes sche dyed; & aungelys, wyth melodye, beryn here to blys.  
fforsakyth pryde, takyth lownes, þat aungelys mowe bere 3ow Therefore, be humble!  
to blyss! To þe whiche &c.

28

*Capitulum xiiij<sup>m</sup>.**De luto Inuidie.*

¶ **T**HE oper day, I tolde 3ou how 3e schulde castyn out of 3oure  
pytt þe wose of pride. now I schal telle 3ou how 3e  
32 schal caste out þe wose of enuye. I rede in *JeP. xxxiiij. capitulo*, The 'ooze of ENVY.'

<sup>1</sup> MS. in margin: 'narracio de humilitate.'

Envy conceived  
two daughters  
from the Devil.

pat per was a modyr pat conceyvid two dowzterys. þe modyr  
is Enuye, here two dowterys arn ioye of pin neyghbourys harme  
& sorwe of pin neyghbourys good. þise two dowzterys enuye  
conceyvyd of þe deuyl, for þe feend is here fadyr, for he wolde 4  
pat alle men weryn evylle, & pat no man were good. þerfore,  
thruȝ his enuye, deth of dampnacyoun entryd in to mankynde.  
*sapiencie primo* <sup>1</sup> 'Invidia diaboli mors intrauit in orbem ter-  
rarum.' þerfore, þei pat enioyen of wyckydnes, & sorwyn of 8  
goodnes in here ney3boure, arn verryly dowterys of þe feend, for  
þei folwyn hise condycyouns.

Envy is the  
worst of all sins,

¶ Enuye is werst of alle synnes. why? for opere synnes arn  
contrarye to on vertew, as pride is contrarye to lownesse, 12  
leccherie is contrarye to chastite, coueytise is contrarye to  
largenesse, & so of opere synnes. but enuye is contrarye to  
alle vertuys & to alle goodnesis. þerfore, envye is noȝt only  
wyked, but it is werst of alle synnes. 'hec est fera pessima, 16  
que deuorauit ioseph;' gen. xxj.<sup>2</sup>

for it is opposed  
to all virtues.

Envy has 3  
'corners': The  
first is in the  
heart, and it is  
3 feet in breadth.  
These are re-  
spectively: 1.  
judging falsely,  
2. thinking  
badly of an-  
other's good-  
ness,  
3. jealousy of  
another's wel-  
fare.

Enuye hath iij. cornerys of wose. þe ferste is in þe herte,  
þe secunde in þe mowth, þe thridde is in dede. ¶ In þe cornere  
of Enuye in herte <sup>3</sup> is thre fote brede of wose. þe ferst fote of 20  
wose is fals demyng. An-oper is, whan þou in enuye demyst  
falsely in pin herte þe goodnesse of an-oper man. þe thredde  
fote of brede of wose is foly forthynkyng; pat is, whanne þou  
in herte art sory of an-opere mannys welfare. *Prouerbia xvij.*<sup>4</sup> 24  
'Qui in ruina letatur alterius, non erit inpunitus.' Whoso  
enioyeth hym of an opere mannys harm, he schal noȝt be  
vnpunysched. Seynt gregorie seyth in *prologo moralium*,  
whanne an harpe is weel sett in tewne, whanne a stryng of þe 28  
harpe is towchyd, anone an-oper stryng pat is acordyng to  
pat stryng in tewne, is steryd & mevyd of þe towchyng of his  
felawe. Ryght so gostly, whanne a good cristen man is  
towchyd wyth ony bodyly or wordly dyssease or myscheef, 32  
an-oper good cristen man, acordyng wyth hym in loue, wyth-  
outyn enuye, is styrrred, & hath ruthe & pyte of his dyssease. so

The string of a  
harp, when  
touched, moves  
others in uni-  
son;

even so, the  
good christian  
is seized with  
compassion for  
his neighbour's  
woes.

<sup>1</sup> Sap. ii. 34.

<sup>2</sup> Gen. xxxvii. 33.

<sup>3</sup> MS. in margin: 'Invidia in corde.'

<sup>4</sup> Prov. xvii. 5.



hadde Seynt Poule ruthe of operes harme, and perfore he seyde,  
 'Quis infirmatur, & ego non infirmor<sup>1</sup>?' Who is syke, and I am  
 noȝt syke perfore? as þowȝ he seyde, 'no man is syke, but I be  
 4 syke.' for Poule techyth vs, *Ad Romanos* xij.<sup>2</sup> 'Gaudere cum  
 gaudentibus, & flere cum flentibus.' Enioyeth wyth hem þat  
 enioyen in prosperyte, wepyth wyth hem þat wepyn in aduersite!  
 þat is to seyne, puttyth away enuye out of ȝoure herte, & Be not envious,  
 8 enioyeth noȝt of operes harm, ne sorwyth noȝt of operes welfare;  
 but enioyeth of operes welfare, & beth sory of here dysseste!  
 ¶ Þe secunde cor-|nere of wose in enuye is in þe mowth<sup>3</sup>, [Fol. 29 a.]  
 & þat is thre fote brede in wose. þe first fote of wose in þis  
 12 cornere of enuye is myssaying; þat is, whan þou spekest euyll  
 of an-oper mannys goodnesse, & peynest þe to makyn it lees.  
 ¶ Þe secunde fote brede of wose in þis cornere of enuye is  
 bytternesse; þat is, whan þou heryst euyll of an-oper man, &  
 16 þou makyst it more, & dost it be knowyn abowtyn, & whan þou  
 wylt noȝt techyn opere, & counseylin hem to þe beste, ne comfortyst  
 hem in here gode, ne warnyst hem of here harm, ne tellyst hem  
 here profyȝt; but iapyst & scornyst opere, & art redy to procuryn  
 20 hem harm. þe thredde foote brede in wose in þis cornere of  
 enuye is bacbytyng<sup>4</sup>; þat is, whan þou spekest euyll be-hynde  
 a man, & turnyst all þat þou mayst þe gode dedys of an-oper man  
 to þe werste. In þis cornere of wose in þe mowth is sowyng of  
 24 dyscorde<sup>5</sup>; þat is, whanne þou makyst hem enemyes þat were  
 freendys, & makyst stryif & debate wyth talys & lesynges  
 berynge aboute. I fynde, *Prouer.* vj.<sup>6</sup>, þat among alle synnes  
 god gretly hatyth hem þat sowyn dyscord amonge neyȝbourys,  
 28 for þey ben verrily þe chylderin of þe fende, & þei ben con-  
 trarye to crist, þat is prince of pes & louere of pes, & þei ben  
 acordyng to þe feend, þat is prince of debate & of dyscorde.  
 perfore seyth þe gospel, *Mat.* v.<sup>7</sup> 'Blyssed be makers of pes!'  
 32 cursed, þanne, are þey þat sowyn dyscord, to brekyn þe pes.

but compassion-  
ate!

The second cor-  
ner is in the  
mouth, and it  
is 3 feet in  
breadth, viz.  
1. slander,

2. 'bitterness,'  
i.e. to exagger-  
ate, and to  
spread calumny,

3. backbiting.

Sowing of dis-  
cord.

<sup>1</sup> 2 Cor. xi. 29.

<sup>2</sup> Rom. xii. 15.

<sup>3</sup> MS. in margin: 'inuidia in ore, 1, 2, 3.'

<sup>4</sup> MS. in margin: 'bacbiting.'

<sup>5</sup> MS. in margin: 'discordia.'

<sup>6</sup> Prov. vi. 19.

<sup>7</sup> Matt. v. 9.

The third corner  
is in the deed,  
and is 3 feet in  
breadth, viz.  
1. restraining a  
man who com-  
mences well;

2. ruining a man  
who would fain  
do right;

3. discrediting  
the name of a  
good man.

Cast out the  
'ooze of Envy,'

for Envy turns  
all goodness into  
wickedness.

þe thredde cornere of wose in enuye is in dede<sup>1</sup>; & þat is ①  
thre fote brede of wose. þe first fote brede of wose in dede is  
puttyng on bak or restreynyng, þat is, whanne þou restreynyst  
& puttyst a-bak in þi dede, all þat þou mayst, a man þat hath 4  
a good begynnynge, & wolde do well to god & man. þe secunde  
fote brede of wose in dede of enuye is a fordoynge; þat is,  
whanne, for enuye in þi dede, þou dystroyest him þat wolde do  
ryȝt bothe to god & man. þe thridde fote brede of wose of 8  
enuye in dede is oppressing of wyles; þat is, whanne þou, for  
enuye, abatyst þe name of a good man in all þat þou may. þe  
lawe, vj. *questio j. capituld* 'deteriores'<sup>2</sup>, [seyth] þat a bakbytere  
is werse þan a theef<sup>3</sup>; for it is werse to stelyn away a mannys 12  
good name þan his catell. *Prouer. xxij.*<sup>4</sup> 'Melius est bonum  
nomen quam diuicie multe.'

Caste out of þi pytt þis wose of enuye in þise cornerys; þat  
is, out of þi herte, out of þi mowth, & out of þi werkys, & 16  
forsake þe sede of dyscord! ffor doctourys seyth þat enuye, in  
þe, turnyth gold to copyr<sup>5</sup>, precyouse stonys in-to wose, corne  
in-to chaffe, wyne in-to watyr, hony in-to galle, day in-to nyȝt,  
ioye in-to sorwe, hawme in-to dunge, electuarium in-to venym. 20  
'Conuertit aurum in cuprum, gemmas in lutum, granum in  
paleam, vinum in aquam, mel in fel, diem in noctem, gaudium  
in merorem, balsamum in sterquilinum, electuarium in  
venenum.' þis is for to seyne, all goodnes in him þat hath 24  
enuye is turnyd in-to wyckydnes, alle vertues are turnyd in-to  
synne; for of alle goodnes & vertuys in his neyȝbour he  
sorwyth, & of all his neyȝbourys dyssesys he enioyeth. þerfore,  
as in a good lyuere all thing, good & wycke, turnyn hym to 28  
gode; Ryȝt so, in an envyous man, alle thinges, goode & wycke,  
turnyn hym to harm & synne. 'Diligentibus deum omnia

<sup>1</sup> MS. in margin: 'in opere (!).'

<sup>2</sup> cap. 15. Causa 6. *questio i* [Corpus Jur. Canon. i. 557].

<sup>3</sup> MS. in margin: 'detractor peior est furq.' e cut off, and the word  
wrongly restored as 'furto' by a later hand.

<sup>4</sup> Prov. xxii. 1.

<sup>5</sup> MS. in margin: 'Inuidia multa mala facit.' This gloss having been  
injured by the binder, it is re-written by another hand in smaller characters.

cooperantur in bonum<sup>1</sup>; sic per contrarium, inidentibus omnia cooperantur in malum.

Enuye is contrarie to þe holy gost<sup>2</sup>, & þe synne þat god most  
 4 hatyth; for it | is so perylous<sup>3</sup>, þat vnethys þe enuyous man  
 comyth to repentaunce. In vj. maners a man may synnen azens  
 þe holy gost: Oon is presumeyou<sup>4</sup>, þat is, ouyr-hope; þat is,  
 whan þou wylt nozt leue þi synne, but trustyst in goddys mercy.  
 8 þou makyst goddys mercy to ouyr-large. for, þof þou synne  
 euere in þi synne, þou wenyst þat god wyl nozt lese þe. þere  
 holdyst þou god vnryztwyse, and settyst his ryztwysnes at nouzt.  
 And so þou makyst goddys mercy to large & his ryztwysnes to  
 12 scars. & so longe þou mayst synnen in þis, þat þou schalt  
 neuere haue mercy. ¶ þe secunde synne azens þe holy gost is 2. despair,  
 wanhope<sup>5</sup>; þat is, whan þou art so full of folý, þat þou trustyst  
 nozt in þe mercy of god; for þou thynkest þat god may nozt  
 16 forþeue þe þi synne. & so, in þat wanhope, þou makyst god  
 mercyles, & in þis ouerhope þou fordoost his ryztwysnes. ¶ þe  
 thridde synne azens þe holy goste is hardnes of herte<sup>6</sup>; þat is, 3. hardhearted-  
 whanne þou art so hardyd in synne, þat no man may wynne þe  
 20 out, and þou wylte nozt amende þe for ought þat men may do.  
 ¶ þe ferthe<sup>7</sup> synne is dyspyzt of penaunce; þat is, whanne, in 4. contempt of  
 comberaunce of þe feend, þou wylt nozt repente þe of þi synne.  
 ¶ þe fifte synne is feyztynge azens grace of þe holy gost; þat is, 5. opposition to  
 24 whan þou woldyst for-don hem þat arn led wyth þe holy gost. Holy Ghost,  
 for þe enuyous man wolde fordo þat þe holy gost puttyth to  
 hem. ¶ þe vj. synne is fyzting azens soothfastnes; þat is, 6. opposition to  
 whanne þou wytingly holdyst azens truthe, wyth al þi myzt.  
 28 & þenne getyst þou no mercy, for so don heretykes, þat holdin  
 azens þe feyth.

<sup>1</sup> Rom. viii. 28.

<sup>2</sup> MS. in margin: 'Inuidia est contraria spiritui (sic!) sancto.'

<sup>3</sup> MS. 'perlyous.'

<sup>4</sup> MS. in margin: 'Sex modis potest quamvis peccare in spiritum sanctum' '1. presumpcio.'

<sup>5</sup> MS. in margin: '2. wanhope.'

<sup>6</sup> MS. in margin: '3. Duricia cordis.'

<sup>7</sup> MS. in margin: '4, 5, 6,' without side-notes.

Envy is opposed to the Holy Ghost.

[Fol. 29 b.]

The six sins against the Holy Ghost are:

1. presumption,

2. despair,

3. hardheartedness,

4. contempt of penance,

5. opposition to the grace of the Holy Ghost,

6. opposition to truthfulness.



These sins are  
seldom con-  
fessed,

and therefore  
seldom forgiven.

þise sexe synnes bynden a man so faste, þat vnethe I may  
fynde a man<sup>1</sup> þat wyl in schryfte grauntyn þat þise ben  
synnes, no be repentant of hem. þerfore it is selden seen þise  
synnes forþeuyn. þerfore beth ware of enuye! for þat in þe 4  
is on of þe synnes of þe holy gost, for it makyth þe, wyth all þi  
myzt & þi counseyl, to lettyn opere þat woldyn do wel, & it  
makyth þe to holdyn agens truthe. caste out of þi pytt þis wose  
of enuye, 3if þou wylt haue mercy of god! 8

If thou be envi-  
ous from a na-  
tural desire, it  
is venial sin;

In þin enuye, 3if þou haue heynesse of þi neghbourys pro-  
perite, in appetyte, wyth-outen full avysement; 3if þou be þi  
nature haue enuye, it is, in þe ferst steryng, but venyal synne.

if thou envy thy  
neighbour's  
prosperity deli-  
berately, it is  
deadly sin;

but whanne þou wyth full avysement & wyth ful delyberacyoun 12  
art sory of þi neghbourys prosperyte in þin enuye, þanne sorwyst  
þou of his welfare, þere þou schuldyst enioyen, & þat is dedly  
synne.

but if thou be  
sorry for an-  
other's wealth,  
because it harms  
the man himself  
or his neigh-  
bours, there is  
no sin.

But whan þou art sory of an-operes prosperite, nouzt for  
enuye þat he excellyth þe in goodnesse or rycches, in loue 16  
or worschiþ; but þou art sory of his temperaill godys, for þou  
seest it turnyn hym to harm of his soule & to harme of his  
ney3bours; þat heynes & sorwe of his wordly prosperyte in þe  
is good & no synne. And þou seest þat he wyth his temperal 20  
welthe doth þe wrong, or ellys he hynderyth & noyeth opere  
gode & trewe men wyth his<sup>2</sup> temperaill godys; þof þou sorwe for  
his prosperyte for þat cause, it is venyal synne, or ellys no  
synne. And 3if þou art heuy þat þi ney3boure hath myche 24  
good, & þin heynes is nozt for þe good, but because he is  
pruddere, þe more teraunt, þe more ouerledere, þe more cursyd  
lyvere, for his good; þanne þin heynes is leefull. j. Cor. iij.<sup>3</sup>  
'Emulamini spiritualia.' Ps.<sup>4</sup> 'Noli emulari in malignantibus, 28  
neque zelaueris facientes iniquitatem.' 'zelauī super iniquos,  
pacem peccatorum videns<sup>5</sup>.' þerfore castyth out of 3oure | pyt  
þe wose of enuye, þe whiche is dedly synne in alle his thre  
cornerys, þat is, in herte, in tunge, & in dede! 32

[Fol. 30 a.]

A dog will bark  
at a man for  
walking by his  
side.

An enuyous man is lykenyd to an hound. an hound is  
wo þat ony man goth besyden him in þe waye, þof þe man

<sup>1</sup> MS. aman.

<sup>2</sup> MS. his his.

<sup>3</sup> 1 Cor. xiv. 1.

<sup>4</sup> Ps. xxxvi. 1.

<sup>5</sup> Ps. lxxii. 3.

do hym non harme, & perfore he berkyth on hym. so þe enuyous man is wo of an-oþer man þat stondyth, or syttyth, by him, or goth besyden him in þe waye, þof þe oþer man do hym  
 4 non harm, 3et he wyl berkyn on hym bachytyng, & lesynges, & dyscorde. As sum hownd, befor a man, fawnyth hym wyth his tayl, & behynde him byteth hym; So þe enuyous man spekyth sum-tyme fayre befor an-oþere, & bakbyteth hym  
 8 behynde. perfore, ete þou nozt wyth þe enuyous man, ne desyre þou nozt hise metys! *Prouer. xxij.º.*<sup>1</sup> 'Non comedas cum homine inuido, & non desideres cibos eius!'

Delue þou depe out of þi pyt þis wose of enuye tyl þou  
 12 fynde & fele a syker grownd, þat is, frenschyþ, þat is, loue. ffor who-so styketh faste in wose of enuye, he may euyl out but god helpe hym. perfore *Dauid* seyth, Drawe me lord out of þis wose, þat I styke nozt faste þerin! 'Eripe me de luto, vt non  
 16 infigar<sup>2</sup>.' Delve depe out of þi pytt þis wose of enuye tyl þou fynde þe trewe ground of loue to þi neyghebour. who-so loughth nozt his neyghebour, he dwellyth in deth, vt dicit *Iohannes* in *epistola sua*<sup>3</sup>. ffor enuye ofte tyme is cause of  
 20 a schamefull ende.

[*The Hermit and his Bear.*]

**E**xample<sup>4</sup>. *Gregorie* seyth þat an holy man clepyd *Florence* dwellyd alone in his selle, & had wyth him for  
 24 his sustynance but vj. sheep. he preyid to god to sendyn him sum wyght to dwellyn wyth him, to kepyn hyse schepe fro deuowryng of wylde bestys. after his preyere, he fonde at his gate a bere, inclynyng to him in signe of worschipy. he seyde  
 28 to þe bere: 'go & dryue my sheep to here pasture, & kepe hem fro wylde beestys! and euery day come home at vndryn!' þe wylde beste dede his byddyng<sup>5</sup>. of þis dede, hys holy name sprange ouer all þe cuntre. ffoure munkys of an-oþer holy man,  
 32 þat hyzt *Euthicius*, hadden enuye wyth *florence* þat he was so

Delve out the  
'oaze of Envy'  
till you find the  
solid ground of  
friendship and  
love beneath.

Florence the  
hermit prayed  
to God for some  
creature to live  
with him and  
keep his sheep.

He found a bear  
at his gate who  
did all he bade  
him.

Four monks of  
*Eutychius* en-  
uied *Florence*,

<sup>1</sup> *Prov. xxiii. 6.*

<sup>2</sup> *Ps. lxviii. 15.*

<sup>3</sup> *1 John iii. 14.*

<sup>4</sup> MS. in margin: 'exemplum siue narracio.'

<sup>5</sup> MS. 'ouyr all þe cuntre' crossed.

and slew the  
bear.

Florence im-  
plored God's  
vengeance,

and the monks  
died a foul  
death.

holy holdyn, more þan here mayster Euticius, be-cause of þis  
bere. þefore, priuily þey slowyn þis bere, to hynderyn his  
good name. þe bere com̄ noȝt home as he was wont to do.  
fflorence sowȝt him, & fonde hym slayn, & he wyste who slowȝ 4  
hym. he wepte more for here enuye, þat slowe him, þan he  
dede for þe deth of his ber. þanne he sayde<sup>1</sup>: 'I hope in god  
þat in here lyve þei schul haue wreche for here enuye, þat dede  
þis dede.' hastily þo same foure munkys wexyn foule leprys, 8  
& here membrys rotyd fro þe bone, & after þat deyiden a foul  
deth. So þe enuyous, but þei amendyn hem, schul haue a foul  
ende !

þefore caste out þis wose of enuye tyl ȝe fynde þe ground 12  
of frenschyp̄ & of loue, for loue & frenschip̄ is a good ground  
& a clene.

[*The Two Faithful Friends.*]

Two merchants,  
one of Egypt  
and the other of  
Baldacca, were  
friends.  
On a visit to his  
friend, the mer-  
chant of Bal-  
dacca fell ill

[Fol. 30 b.]

for love of one  
of his host's  
daughters. She  
became his wife.

Afterwards, the  
Egyptian came  
to Baldacca as a  
beggar, and hid  
himself in a  
ruined temple.  
There he was  
found

and accused of  
murder.

He did not de-  
fend himself,  
for he wished to  
die.

Example<sup>2</sup>. Two marchauntes louyd hem to-gydere. þat 16  
on dwellyd in egypt, & þe oper dwellyd in Baldac. he of  
Baldac com̄ to egypt, & he of egypt was glad of his comyng,  
& schewyd hym alle hise godys & his tresoures. At viij. dayes  
ende, he of baldac wexe wondyr syke. lechys com̄, & lokyd his 20  
watyr, but sykenesse was non founde. At þe laste he ope-nyd  
his herte to his freend of egypt, & seyde þat he languryd  
& peyned for loue for oon of hise maydenys to haue here to his  
wyif. his freend herde þat, & gaf here to hym, & all þe good 24  
þat he schulde haue receyvid for here, & all þe good þat sche  
[schulde] haue receyuyd also. he weddyd here, and led here  
wyth all þat good hom̄ to Baldac. Afterward, he of egypt was  
a beggere, & for schame, on a nyȝt, all nakyd kam to Baldac, 28  
& entryd in-to an old brokyn temple to restyn pere-in tyl  
morwe, þat he myȝt go to his freend. Men comyn in-to þat  
temple to sekyn oon þat had slayn a man, & fondyn pere þat  
man al nakyd. Men seydin to him, 'þou hast slayne þat ȝ2  
man.' he seyde 'ȝa,' for he wolde in þat pouert ȝerne haue be

<sup>1</sup> sayde added in margin.

<sup>2</sup> MS. in margin: 'narracio.'



- deed for schame. he was led to prisoun, & on þe morwe he  
 was led to þe galowys. his frend þere com, wyth opere folk,  
 to his hangyng, & knewe hym þat he was freend of egypte.  
 4 & he of Baldac cryed, 'late be! late be! he is vngylti of þat  
 manys deth! hangyth me vp, for I slowe þat man!' þanne  
 þe oper freend was delyueryd, & he was takyn to ben hanged.  
 þe frende þat was delyueryd cryed, 'hange me, & nozt hym,  
 8 for I dede þe dede!' þe oper freend cried azen, 'hange me,  
 for I am gylty, & nozt he!' þe mansleere was þere present,  
 & sey3 & herde how þei bothe stryven to-gedyr, eyther for  
 operes loue, to haue ben hanged gyltles; & had ruthe þat suche  
 12 trewe louerys schulde haue be dede gylteles for his man-  
 sleighter. & he sterte forth, & seyde, 'neyther of hem dede  
 þat dede. I slewe þe man!' he was boundyn; þe opere two  
 were latyn louse. þe iustyse dyde hem alle thre be led a-fore  
 16 þe kyng. whanne þe kyng knewe þe truthe, & sey3 þe grete  
 trewe loue amonges hem, he 3af lyif to þe mansleere for þe loue  
 þat he schewyd to þe opere two, to sauyn here lyves, to takyn  
 his deth for his defawte. & þe kyng rewardyd þe opere two for  
 20 here trewe loue. þe freend of Baldac 3af half his good to his  
 freend of egypt, þat was so nakyd & poore, whyche good he toke,  
 & wente azen home to egypt, wyth ioye & worschynd, and was  
 azen ryche in-to his ende. and eythir of þis freendys hadde  
 24 a blyssed ende.

Ryzt so, louth 3ou to-gydere in trewe loue! kepe wel þis  
 ground, & caste out þe wose of enuye! and þe kyng of heuen  
 schal rewarde 3ou for 3oure trewe loue, here in grace, & in 3oure  
 28 ende in blysse! To whiche blysse &c.

### Capitulum xiiij<sup>m</sup>.

De luto ire.

**A**P<sup>E</sup> oper day, I told 3ou how 3e. scholdyn castyn out of  
 32 3oure pyt þe wose of enuye, and now I wyll telle 3ou  
 how 3e schul castyn out of 3oure pytt þe wose of wretthe.

He was led to  
the gallows.

His friend re-  
cognized him,  
and each of the  
two offered him-  
self to the exe-  
cutioner in place  
of his friend.

Then the real  
murderer

repented,

and confessed  
his crime.

But the king  
dismissed him,

and rewarded  
the faithful  
friends.

Therefore, love  
one another!

The 'Ooze of  
WRATH.'

wretthe is, whanne þou art wroth & angry, fell, malycyous, desyringe wreche. Bertylmew, de proprietatibus rerum, libro xvijo.<sup>1</sup>, he seyth þat an harpe<sup>2</sup> þat hath strynges of wolfys guttys & of schepys mengyd to hepe, schal neuere be set wele 4 in tewne, be-cause þe schep & þe wolf arn contrarye in kynde.

A harp stringed with wolf's and sheep's guts will never keep in tune;

so a company of good and of malicious men will never live in accord.

[Fol. 31 a.]

The wrathful one compared to a wolf.

Ryzt so, þat companye schal neuere acorde, ne lyuen in pes & reste, þere gode men & malycyous men, or ryztfull men & angry men, dwellyn to-gy-|dere; for an angry man euere 8 rayseth stryif & debate. Prouer. xxvj.<sup>3</sup> 'Vir iracundus prouocat rixas.' In wrethe þou art lyche a wolfe, [þat] for his malyce wayteth his tyme to be vengyd on hym þat agreuyth hym. Ryzt so, þe angry, fell, & malycyous man wayteth his 12 leysere to wrekyng his tene at wylle. Seynt Austyn expounyth þe tixt: Mat. v.<sup>4</sup> 'Qui irascitur fratri suo, reus erit iudicio,' he seyth, as þere arn thre degrees of synnes in wretthe, þat is, in herte, in tunge, & in dede, and iche is werse þan opere, so 16 þere are thre degrees of peyne þerfore, & iche peyne is werse þan oper.

The three degrees of wrath are:

1. hatred of the heart,

¶ Þe firste degree of wretthe is in herte onlyche, & þat is clepyd hate of herte. 'Qui irascitur fratri suo, reus erit 20 iudicio.' Who-so is wroth wyth his brother, he is gylty to þe dome, for he is worthy to be somounnyd to apere in þe doom a-fore þe hyze<sup>5</sup> iuge, & as he þat is gylty, to standyn at his answer, & þis is drede. for he þat hatyth his broþer is a man- 24 sleere, and þis is a peyne. for it is a gret drede to come to his answer þat is so gylty.

2. malice of the mouth,

¶ Þe secunde degre of wretthe is in þe mowth, þat is, malyce of þe mowth. 'Quicunque dixerit fratri suo, racha, reus erit 28 consilio<sup>4</sup>.' He þat schewyth out, wyth his mowth, dyspytously & scornfully þe malyce of his herte to angryn his brother be-cause of wretthe, & to bryngen hym out of charyte; he is gylty to þe

<sup>1</sup> Bartholomaeus, surnamed de Glanvilla. About him cf. Robert Steele, *Medieval Lore*, etc. London, 1893.

<sup>2</sup> MS. in margin: 'exemplum de cithera.'

<sup>3</sup> Prov. xxvi. 21 has: 'Sic homo iracundus suscitatur rixas.' The reading in our text is identical with Prov. xv. 18 and xxix. 22.

<sup>4</sup> Matt. v. 22.

<sup>5</sup> MS. *iustye* crossed.

counseyl, for he is gylty & worthy to haue þe sentence of þe dome be all þe counseyl þat schal sytten wyth crist in demyng, and þis is a peyne more dredfull þan þe firste.

- 4 ¶ Þe thredde degre of wretthe is in dede; þat is, whan þou, <sup>3. vengeance.</sup>  
wyth þi tunge, or wyth þi dede, avengyst þe of þin enemy for wretthe. for he þat, wyth his mowth, spekyth repreef, schame, or slaundre, or doth ony dede in malyce for wretthe, he is gylty  
8 to þe fyre of helle. 'Quicunque dixerit, fatue, reus erit gehenne'.<sup>1</sup> and þis peyne is most to drede.

- Seynt Thomas & Albert, in compendio theologie, libro iij<sup>o</sup>. capitulo de ira<sup>2</sup>, þey seyn þat a man<sup>3</sup> may forzeuyn his wrong to  
12 his enemye in two maneres. In o manere is þis, to puttyn away his wretthe & þe rancoure out of his herte which þat he hadde azens hym, & þis is euery man boundyn to don of lawe of charyte, 3if he wyll be sauyd; for crist seyth, Mat. vj<sup>to</sup>.<sup>4</sup>, 3if 3e for3yue  
16 nozt 3oure neyghbours here synnes, þe fadyr of heuen schal nozt for3eue 3ou 3oure synnes. 'Si non dimiseritis hominibus peccata eorum, nec pater celestis dimitet vobis peccata vestra.' In an-<sup>oper</sup>  
manere is þis, for to fallyn away fro þe quarell þat he hadde to  
20 his aduersarie; and þis is he nozt bounde to do as for his saluacyoun, but 3if he do it, he is þe more perfyzt, & schal haue þe more mede perfore. ffor crist, for perfyzt charyte, for3afe his deth to hem þat slowyn hym, & seynt Steuen also.
- 24 þis wose of wrethe is foure-square: o square of wrethe is a-3ens god; þat is, whanne þou grucchyst azens god or azens his sayntes, whanne þou felyst dyssese; or whanne god werkyth  
nozt þi wyll, þou seyst god is nozt ryztfull, he werkyth vnryzt-  
28 fully. An-<sup>oper</sup> square of wrethe is azens þi-self, þat is, whanne þou art so wroth azens þi-self, þat þou mayst neyther etyn ne drinkyn, & perchauns fallyst in sykenesse, for þou mayst nozt haue þi wyll to be vengyd. þis wretthe agreuyth but þi-self.
- 32 ¶ Þe iij. square of wretthe | is azens þi meyne, as azens þi wyif [Fol. 31 b.]

There are two manners of forgiving:

1. by renouncing one's wrath, and this is duty.

2. by giving up one's quarrel, which is no duty but adds to perfection.

The 'ooze of wrath' has four squares, viz.

1. wrath against God,

2. against one's self.

3. against one's household,

<sup>1</sup> Matt. v. 22.

<sup>2</sup> The full title of the book is: 'Compendium totius theologicæ veritatis, vii. libris digestum'; its author is Albert the Great alone.

<sup>3</sup> MS. aman.

<sup>4</sup> Matt. vi. 15.



4. against one's  
neighbour.

This ooze is  
7 feet in depth :

1. hatred of the  
heart, i. e.  
quietly waiting  
for the time of  
vengeance.

2. malice of the  
mouth.

3. The deed of  
vengeance.

or husbonde, chyld or seruaunte, as whanne þou warowyst,  
chydest, betyst, & faryst as a wood man, & recchyst neuere  
what vessell þou brekyst. þe ferthe square of wratthe is aȝens  
þi neyȝboure, þat wonyth be-side þe.

4

þis wose of wretthe is vij. fote of depthe. þe first fote of þis  
wose is hate priue of herte<sup>1</sup>; þat is, whanne þou spekyst lytel, &  
thinkest & menyst in herte myche malyce, abydyng þi tyme tyl  
þou mowe be vengyd. & lowryst, & chaungyst chere, & fleest 8  
compane, & waytyst, whanne þou mayst eythir be lawe, or be  
lordschyp, or be helpe of wycked cumpanye, to harmyn þi  
neyghboure in his persone or in his good; glad in herte to plete,  
lothe to acorde, & at þe laste þou acordyst wyth Judas kus. j. 12  
Joh. iiij.<sup>2</sup>, who-so seyth þat he louyth his god, & he in herte  
hate his brothir, in þat wyse he is a lyere. whanne þou desyrest  
in herte harm or deth, or in wyl to sle an-oper, ȝif þou durstyst  
or myztest, or lokyst gryselly or egyrly, all þis comyst (sic!) of 16  
hate of herte. 'Impudici cordis impudicus oculus est nunciu.'  
Caste out þis wose of rankoure & of hate in þe herte!

þe secunde fote depe of wose in wretthe is malyce of mowthe<sup>3</sup>, 18  
þat is, stryif of woordys, & medle dispytous of tunge; & rehersyst 20  
all þe schame & wyckednes of an-opere þat þou kanst, & more þan  
þou knowist; & throwyst forth manye scornfull woordys in schame  
of an-opere. þerfore seyn Poule seyth, Eph. iiij.<sup>4</sup>, 'Om̃is sermo  
malus ex ore vestro non procedat.' No wycked woord springe 24  
out of ȝoure mowth! scornyth noȝt, dispyseth noȝt, bakbyteth  
noȝt, werwyth noȝt, be-schrewyth noȝt, prayeth for no vengeauns!  
clepyth opere be no eke-namys! schamyth no man! steryth non  
oper out of here charyte! chydeth noȝt! counseylyth non harm, 28  
ne procuryth, ne comaundyth non harm! þis secunde fote depe of  
wose in wretthe of ȝoure mowth, castyth it out!

þe iiij. fote depthe of wose in wretthe is dede of wrethe<sup>5</sup>;  
þat is, whan þou dost wreche, & hast no mercy, but fulyllest þe 32  
cruell & þe wycked wyl of þine herte in dede of vengeaunce, in

<sup>1</sup> MS. in margin: 'malicia cordis.'

<sup>2</sup> 1 John iv. 20.

<sup>3</sup> MS. in margin: 'Malicia oris.'

<sup>4</sup> Ephes. iv. 29.

<sup>5</sup> MS. in margin: 'operis.'

sleinge, in werryng, in spyllng of blood, in brennyng of housys, in dysherytyng of eyres, in dystroyng of londys or beestys, in prisionyng, in raunsounyng, in betyng, in woundyng; alle pise  
 4 comyn of wratthe. who-so wyll in dede be vengyd, god schall take vengeance on him. perfore forzyve him *pat* harmyth þe, & þanne, whanne þou prayist to god, þi synnes schal be forzeuyn to þe. Ecc. xxvijo.<sup>1</sup> 'Qui vindicari vult a domino, inueniet  
 8 vindictam. relinque proximo tuo tibi nocenti, & tunc tibi deprecanti peccata soluentur.' perfore, caste out of dede all þis wose of wretthe!

þe ferthe fote depthe in wose of wretthe is hastynesse or  
 12 feersnesse; *pat* is, whan þou in þi fervent ire, wyth-outyn ony abyding, or wyth-outyn ony avysement, hastely takest vengeauns in stertyng þerto as a wood man, to bete, or to chastyse, or to don ony *oper* dede of vengauens, or in smytyng þi chylderyn, þi  
 16 servautes, or *opere*, dyspytously & oute of mesure. caste out þis wose!

þe fyfte fote depthe of wose in wretthe is mansleyghter; *pat*  
 is, ȝif ony man be þe hath be slayn, or hurt in body, or | harmyd [Fol. 32 a.]  
 20 in name or in his godys; or ȝif be þe ony persone hath ben enpoysound, or ony chyld hath ben oppressyd, dystroyed, or slayne, be drynkes or *opere* craftys, or be ony *opere* dedys; or be þe, in fals enprisonement, or fals qwest, or false dome, ony  
 24 man hath be deed or maymed. þou slest an-*oper*, whan þou  
 defamyst hym, as seynt Austyn seyth, whose woordys arn rehercyd  
 in þe lawe, de *penitencia distincio* j., *capitulo* 'Periculose<sup>2</sup>.' In  
 o gospel it is seyð *pat* crist was slayn at vndren<sup>3</sup>, and *pat* was wyth  
 28 þe iewys tungys, whanne þei cryed, 'do him on þe cros!' In  
 an-*oper* gospel<sup>4</sup> it is seyð *pat* crist was don on þe cros at mydday,  
 & *pat* was of þe knyȝtes, wyth here handys. whan þou falsely  
 apelyst an-*oper*, þou sleest hym; & whanne þou drawyst away þe  
 32 nedefull lyifode; & whanne þou wythdrawyst þi gostly techyng  
 fro þe peple; & whanne þou ȝeuyst *opere* wykked exaumple,  
 & in þin opyn synnes & euyl werkys. perfore caste out þis wose!

<sup>1</sup> Ecclesiasticus xxviii. 1.    <sup>2</sup> cap. 23. *Distincio* 1. de poenitencia [i. 1163].

<sup>3</sup> Mark xv. 25.

<sup>4</sup> Matt. xxvii. 46 (?).

4. fierceness in vengeance.

5. manslaughter.

defamation is a kind of manslaughter.

6. impatience,  
i.e. grumbling  
at a reasonable  
chastisement.

þe sexte fote depe of wose in wretthe is vnpacyence<sup>1</sup>; þat is, whaṇ þou grucchyst aʒens resounable chastysing of þi souereyn, & aʒens reproung of þi synnes, demyng þat alle thynges are wrong þat arn don to þe aʒens þi wyll. Poule seyth, 4  
2 Tymoth. 2<sup>2</sup>. 'Seruum dei non oportet litigare, sed mansuetum esse, ad omnes docibilem, patientem ad omnia cum modestia.' It behouyth þe seruauant of god noȝt to stryve, but to be mylde to alle, & able to be tawȝt, & pacyent to alle, wyth good mesure 8 & temperure; for pacyens is of soft maneres & of softe berynge, vnpacyens is full of malyce.

7. blasphemy,  
i.e. grumbling  
at the decrees  
of Providence,

þe vij. fote of wose in wretthe is blasphemye<sup>3</sup>; þat is, ¶ whanne þou grucchyst or spekyst aʒens god in tribulacyoun, in 12 sykenes, demynge þat god is vnryȝtfull or vnmyȝtfull, for he grauntyth þe noȝt þi wyll anon at þi luste; & whanne þou demyst þat god ȝeuyth þe more wo & lesse wele þan þou were worthy to haue; & whanne þou settyst no pryse be pylgrimage 16 to sayntes & to ymages; & whanne þou trustyst to no prayerys & suffrages of holy cherche, be-cause þou art noȝt delyuered of þi dyssese als sone as þou woldyst; and whanne þou iapyst, & scornyst, & dost irreuerence to god & to his sayntes. perfore, 20  
Ad Eph. iij.<sup>4</sup>, late aȝt heuynes, wretthe, indignacyoun, & blasphemye, be put fro ȝow, & castyth out þis wose wyth aȝt his vij. fote depthe, tyll þou fynde a clene grou(n)d, & a syker, & þat is equite or euyghed. for eueṇ-hede is a vertu þat acordyth 24 resoun wyth þi wyll, þat is for to seyne, whanne þi wyll is trublyd & steryd in wratthe to wreche, delue out þe wose of wreche tyl þou fynde þe ground of equite. for equite or euenhede makyth þi wyll to acorde to resoun, þat is, be resoun 28 to enqwere þe sothe of trewe men, þe cause wherfore þou art wrothe, whethyr it is trewe or fals, er þou be to myche trublyd in wreth. & equite in resoun wyll gouerne þe, þat in wretthe þou schalt noȝt demyn ne affermyṇ a thing, tyl þou be syker of 32 þe sothe. equite schal make þe in resoun to takyn hede for only wretthe, whanne þou schalt speke, & where, & how, and

despising  
prayers and  
pilgrimages,

and irreuerence  
for God and the  
Saints.

Cast out the  
ooze of wrath,  
till you find the  
ground of  
equity,

which recon-  
ciles will to  
reason.

<sup>1</sup> MS. in margin: 'impaciencia.'

<sup>2</sup> 2 Tim. ii. 24.

<sup>3</sup> MS. in margin: 'blasphemia.'

<sup>4</sup> Ephes. iv. 31.



whanne þou schalt be styлле, þat þou, in þi wretthe, spylle noȝt  
þi woordys in veyn & out of mesure. & þanne schal þi temple  
of þi body & soule ben holy & wondyrfull in euenhed. Ps.<sup>1</sup>

4 'Sanctum est templum tuum, mirabile in equitate.' perfore,  
caste out þis wose of wretthe, tyl þou fynde þis grounde of  
euyghed, þat is, equyte; for wret-|the doth myche harme to þe [Fol. 32 b.]  
soule.

8 [The Quarrelsome Maid.]

¶ Example<sup>2</sup>. Cesarius tellyth þat a mayde of ryche kynrede  
was full of wretthe & euere more angry, & ouer all þere sche  
was sche made myche stryif & dyscorde, wyth here angry tunge,  
12 þat wel was hym þat myȝte ony reste haue by here, or ony pes  
haue besyde here. At þe laste, sche deyid & was beryed. & out  
of here grave euere-more ros a gret smoke. þe graue was  
openyd; & þe neþer part of here body fro þe nouȝt downward  
16 was foundyn all hoole, be-cause þat sche was a clene mayde; but  
fro þe nouȝt vpward, sche was all brent & wastyd away wyth  
fyre, & þat was for þe wretthe & þe angyr in here herte & in  
here tunge. So wyth fyre schul þey in soule be brent þat in  
20 wretthe be vengeable. and perfore caste out wretthe, & take  
þe grou(n)d of equyte, for þat helpyth þe soule!

A virtuous  
young lady was  
a shrew.

half  
burnt  
woman

In her grave,  
the lower part  
of her body re-  
mained whole,  
but the upper  
part was all  
burnt because  
of her wrath.

[The Unbending Justice Herkenbald.]

Example<sup>3</sup>. Herkenbaldus of Bornayre was a gret iustyse  
24 & myȝty man in his dome, & euere more in his dome dede equite  
to alle men, to freend & foe, to kyn & to straungerys. he  
sparyd no persone for loue, ne dreed, ne for wrethe, but þat in  
his demyng he dyde equite. As he lay syke in his deedbedde,  
28 he herde in þe nexte chaumbyr a womman cryen. he askyd of  
opere what it was, & no man durste telle þe sothe to hym. he  
bad oon of his sonys, in peyne of lesyng of bothe his eyzen, þat  
he schulde go wyten why þe womman cryed, & þat<sup>4</sup> he schulde  
32 tellyn him þe trouthe. þe chyld wente, & wyste why þe  
womman cryed, & telde his fadyr þus: 'Lord my fadyr, ȝoure

Justice Herken-  
bald,

when lying on  
his death-bed,  
heard, in the  
next room, the  
cry of a woman,

<sup>1</sup> Ps. lxiv. 5, 6.

<sup>2</sup> MS. in margin: 'narracio.'

<sup>3</sup> MS. in margin: 'narracio.'

<sup>4</sup> MS. þat &.

whom his nephew had attempted to violate. He bade two knights hang him, but they let him escape.

On the fifth day after, the nephew looked in at the door. The justice made him sit by his side, and putting his arm round his neck, slew him.

When he came to die, he confessed all his sins except the murder of his nephew,

because it had been done for the sake of equity.

[Fol. 33 a.]

The bishop refused to administer the sacrament to him,

but the host went into Herkenbald's mouth spontaneously.

susteres sone wolde haue leyn be þat womman, & þerfore sche cryed.' þe lord seyde to two knyghtes, 'goth & hangyth hym for his trespase, as þe lawe wyll!' þei wentyn, & bedyn þat lordys susteres sone absentyn him out of þe syzt of his eem. & 4 þei com̄ aȝen to his eem, & seydin þat he was hangyd. þe fyfte day, after þe none, he wende his eem hadde forȝetyn his defaute, & he lokyd in at þe chaumbre-dore þere his eem lay. His eem seyȝ him, & glosyd him to hym wyth fayre woordys, & dyde hym 8 sytten by him, & helde<sup>1</sup> his necke wyth his oon arme, & wyth his oper hand drewe his knyif, & kutte his throte, & slewe him. & alle men wondredyn of þat dede. his deth neyghed. þe bysschop com̄ wyth þe sacrament; to whom þis lord was 12 schryuen wyth wepyng & gret contrycoun of all his synnes, saaf of þat mansleyȝt. þe bysschop seyde to him, 'why, in schryfte, speke ȝe no woord of þat chyld þat ȝe slowyn?' þe lord seyde, 'þat was no synne, & þerfore I aske no mercy; for 16 I dede it noȝt for wretthe & vengeance, but I dyd it for equite of ryghtfull demyng, whiche I haue kept in my doom all my lyve to freend & fo; for I louyd my neve as weel as ony of my kyn, but, be equite of my lawe & of myn offyce, I myȝte 20 noȝt sparyn hym; wherfore I bad my two knyghtes hangyn him, & þey wolde noȝt; & þerfore I slowe him myself, for loue of equite in my dome, & noȝt for hate.' þe bysschop seyde, 'but ȝif ȝe wyl be schreun þerof, ȝe schal noȝt resceyuen þe sacra- 24 ment.' þe lord seyde, 'I louyd neuere bettere | chyld þan I dyde my neve. I slowe him noȝt for rankure of herte, ne for hate, but for loue of equityte, & for ryght of þe lawe, & for dreed of god. ȝif ȝe wyl noȝt ȝeue me my god, I betake my soule to 28 god.' þe bysschop wente away wyth þe sacrament. þe lord clepyd hym aȝen, & seyde, 'lokyth ȝist þe host be in þe box.' þe bysschop lokyd, & þe host was go. þe lord seyde, 'Lo, byshop, þou woldyst noȝt ȝyue me my god, þerfore my god is 32 come to me aȝens þi wyll. here in my mowth se þe host þat was in þi box.' Þe bysschop seyȝ it in his mowth, & tolde þis myracle al aboute.

<sup>1</sup> MS. heldyn.

perfore, iche of 3ow, in 3oure degre & in 3oure offyce, kepyth <sup>Therefore, be just!</sup> equite, & castyth out þe wose of wretthe! & þanne schal 3oure god entryn 3oure soulys, as he dyde in-to þe lord. and so he  
 4 schal 3yue you grace here, & blysse in 3oure ende! To whiche blysse & cetera.

### Capitulum xvm.

#### De ira.

3 **T**HE oper day, I tolde 3ou of þe wose of wratthe & of his  
 9 braunchys, & 3it, þis day, I schal telle 3ou more of wratthe.  
 Seynt Bernard seyth þat wretthe is gate of alle synnes, be þe <sup>Wrath the gate of sins.</sup> whiche wretthe alle synnes entryn in-to man. for 3yf þis gate  
 12 of wretthe be schett, alle vertuys haue reste in man; & whanne þis gate of wretthe is opyn, alle synnes entryn in-to man.  
 ‘Janua omnium viciorum est ira; qua clausa omnibus virtu-  
 tibz datur requies, qua aperta adest omne factum.’ þe angry  
 16 & þe full of wretthe brekyn þe pes, & sowyn dyscord, & makyn debatys, & qwenchyn charyte, þat is moder of vertues. þey  
 don þat god most hatyth, & þat þe feend most louth; wher-  
 fore þei<sup>1</sup> are þe childere of þe feend. and perfore are þei <sup>The wrathful are the children of the Devil.</sup>  
 20 wonder lothe to acordyn, be-cause þe feend, here fadir, lettyth hem; for he louth dyscord & trubelyng of pes, of loue, & of  
 charyte. perfore, þei don as þe feend, here fadyr, steryth hem.  
 3if þou haue rancure in herte to hym þat doth þe wrong, þat <sup>Thou art bound to forego thy rancour without being asked for pardon,</sup>  
 24 rancure þou muste for3yue oute of þin herte, þof þou be askyd no for3yffnesse. þe dede of wretthe schewyd outward, in tunge  
 or in dede, þat muste þe for3euyn, 3if þou be askyd for3euenesse; <sup>and to forgive an offence, when asked:</sup>  
 but þi ryztfull & lawefull accyoun þat þou hast azens þi aduer-  
 28 sarie þou art no3t boundyn to lete falle & for3eue, þow3 þou be askyd for3yffnes, but 3if þin aduersarye wyll make þe amendys  
 vp his powere. wyth-outyn amendys nedyth þe no3t to for3euyn  
 hym, as for nedefull dewte of pi saluacyoun; but of dewte of <sup>except for the sake of perfect salvation,</sup>  
 32 perfeccyoun art þou holdyn<sup>2</sup> to for3eue þi quereñ, & þin accyoun,

<sup>1</sup> MS. þei þei.

<sup>2</sup> MS. art þou no3t holdyn.



for then thy  
reward shall be  
double.

St. Gregory on  
Matt. v. 22.

[Fol. 33 b.]

Indignation no  
sin.

Malice deadly  
sin.

& to askyn ferst forzyuenes, & ferst to pursewe to ben acordyd, pof þou haue nozt trespassyd. why so? for þanne schalt þou haue two corouns in heuen: oon coroun for þou suffyrst wrong, & an-oper coroun for þou ferste pursewyst acorde. crist seyth 4 in þe gospel<sup>1</sup>: 'who-so hate his broþer in herte, he schal be gylty to þe doom!' Seynt Gregorie seyth, þat doom is a dycussyoun of þe cause, þat, in dome, þou þat hatyst þi brother in herte, schalt be opynly repreuyd þefore. þefore, þe nedyth to for- 8 zeuyn þat hate in þin herte, wyth-outyn ony askyng. 'Quicunque dixerit fratri suo "racha," reus erit consilio<sup>1</sup>.' who-so schewe out, wyth his voys of his mowth, þe hate of his herte, wyth angry woordys & chydyng, in bryngyng opere out of 12 charyte, he schal be | gylty to counseyl! gregorie seyth, þat counseyl is þe holy cumpanye of þe dome, be whom þe difynyeyoun & þe determynacyoun of his cause schal be zouyn azens him þat hym muste be condempnyd. 'Quiconque dixerit 16 "fatue," reus erit gehenne!' Seynt gregorie seyth, whan þe 17 voys, in wretthe, schewyth out angrely, & þat voys brest out in dyspysyng þi brother, þanne schalt þou be gylti to haue þe excecucyoun of þe sentence zeuyn azens þe, þat is, þe fyre of 20 helle! þefore, forzeue hate out of þin herte, wythoutyn askyng! forzyue þi wretthe in woord & dede, whan þou art askyd! forzeue þi lawefull accyoun, & seke ferst loue, þat þou mowe haue double mede in heuen! þus caste oute þe wose of wretthe! 24 3if þou be wrothe wyth an-operes synne, or ellys art lyztly styred to wretthe be nature of kynde, & kepyst it nozt in herte, ne seyst non harm, ne, wyth þi woordys, bryngest non oper man out of charyte for þi malyce, ne doist non harme; þanne doste 28 þou no synne, but it be duryng in þin herte, wyth delyberacyoun. 3if þou be stiryd to wretthe in herte to don harme, or to wyllen harm, or ellys art vnpacient, wyth full affecte of wretthe, it is dedly synne for þe euyl wyll duryng wyth delyberacyoun. 32 Apostolus<sup>2</sup>, 'Caritas non irritatur, non cogitat malum.' 3if þi wretthe be wyth-oute delyberacyoun and wyth-oute consentyng of resoun, it is venyal synne; 3if it be wyth desyre of wreche,

<sup>1</sup> Matt. v. 22.

<sup>2</sup> 1 Cor. xiii. 4, 5.

- it is dedly synne. In stryif, ȝif þou fyȝte, or smyȝte wylfully & vnryȝtfully an-*oper* persone, þou dost dedly synne. he þat defendyȝ hym, & he do it for to sauyn him-self, & defende him
- 4 in mesure & resoun, & as nede is, & noȝt out of curse, for rancure or pride: he doth lytel synne, or ellys none. ȝif þou go a-twixe hem þat fyȝten for to sundryn hem, so þat þi defendyng excede noȝt myche mesure & resoun, it is venyal synne.
- 8 ȝif þou do it in entent of vengeauns, or of hate, or wyȝth exces of vndewe mesure, wyȝth a strong wyll to sle, or greuowsly to hurte, eythir persone; it is dedly synne. ȝif þou clepe an-*oper* 'theef,' or suche an-*oper* name þat soundyȝth defame, or repreuyst
- 12 hym, or schamyst him of his opere dedys, for malyce & for wretthe, wherby he myȝte be vnworschepyd; it is dedly sinne. ȝif þou seye to an-*oper* woordys of dyspysing, noȝt in entent to don hym vnworschipp, but for his correccoun, or for suche
- 16 an-*oper* cause lyche; sum-tyme it is no synne, & sum-tyme it is venyal synne. And happely it myȝte be suche a greuows despyȝt, þat, þof it were noȝt þin entent to don hym vnworschyppe, be-cause of þin vndyscret dyspysing it doth hym
- 20 vnworschipp; & so þou dost dedly synne. and, þerfore, it were ryȝt nedefull to be ware of suche wrethefull woordys of ȝoure mowth! sowyng of dyscorde amonges freendys, & hyn-
- 24 greuowse dedly synnes. ȝif þou scorne an-*oper*, so þat he is gretly aschamyd, it is sumtyme dedly synne, ȝif þou do it in wretthe, in entent & in delyberacyoun of his schame.
- þerfore, caste out þe wose of wretthe in alle hyse parcellys, 28 tyl þou fynde & fele þe grounde of equitye, þat is, euyghed! þou kun mesure þin herte, & þi mowth, & þi dedys, fro þe wose of wretthe. for an angry man & a wrethefull may be lykenyd | to a man þat was vexid wyȝth a feend<sup>1</sup>. Mat. ix<sup>o</sup>.
- 32 Whan þe deuyl took hym, þe man hurte hym-self, & beet his hefd & his body aȝens þe ground, & fomyd out at his mowth, & grente wyȝth his teeth, & wexe drye. Ryȝt so, whanne wretthe & anger touchyȝth a dyspytous & a malycious man, he hurtyȝth

If thou hurt a person in a fight, it is deadly sin, unless it be done for defence.

Defence in separating combatants is venial sin, if it be done without any intention of revenge.

To abuse a person is deadly sin,

reproving a venial sin, or none at all.

Sowing of discord and scorn deadly sins.

An angry man is like one possessed of a fiend, [Fol. 34 a.]

<sup>1</sup> MS. in margin: 'exemplum.'

& betyth hym-self, wyth heuynes & vnpacyence; he fomyth out of his mowth, crying, dyspysing, chydyng; he grynteth wyth his teeth, malyce & venym coniectyng; he waxith drye wyth-outyn grace, wyth þe fyre of wretthe. A man þat is wrothe **C** werkyth noȝt þe wyll of god. *Jacobus j.*<sup>1</sup> 'Ira enim viri iusti- 5 ciam dei non operatur.' þerfore doctourys seyn þat a dyspytous & an angry man þat is wretthfull owyth to be fled as a raveynous dogge, & as a wood hound, & as an egre and a rampaund & leoun.

[*The Quarrelsome Gambler.*]

A dice-player  
grew angry at  
his bad luck,  
and began  
swearing

Cesarius tellyth<sup>2</sup> þat two men pleydyn at þe dees. on of hem was wrothe & angry þat þe oper spedde alwey wele, & he 12 myȝt noȝt wyne. and þanne he began to werwe & to curse, to swere & to lyen, to chyden & to defyen, & spake manye dyspitous woordys. þat oper man þat pleyid wyth him kepte equite in herte, tunge, & dede. he euenyd his herte fro malyce, 16 & his tunge fro angry woordys, & his dedys fro wreche, & seyde to his felawe euenly: 'speke þou fayre! blaspheme noȝt þou þus þi god, & his modyr, & his seyntyys, wyth suche horryble othys!' þe oper fyed on hym aȝen, & swore aȝen bonys & 20 armys, & cursed, & werwyd. a voys com̄ down fro abouyn & seyde: 'my dyspyȝt þat þou dost to me in þin horrible othys & in þin wrecheful & malycyous cursyng, wyl I no lenger<sup>3</sup> suffere.' In þis voys, sodeynly he was smyten to deth, wyth 24 leuenyng & wyth thunder-dynt, and þe oper was saf & noȝt hurt.

in spite of his  
fellow-player's  
warning.

Suddenly, he  
was struck dead  
by a thunder-  
bolt.

To be angry  
with Providence

Ryȝt so, whan man or womman, on se or on londe, be wrothe & angry wyth wynd or wyth wedyr, wawys or stormys, or wyth 28 ony oper thinges þat god sendyth aȝens here wylle & here lustys, he grucchyn, he cursyn, he sweryn, he defyen, he dyspysen, he chyden aȝens goddys sonde. þis woodnes, þis wretthe is horryble dedly synne & blasphemye, þat is, vnworschiþ & despyȝt 32 to god. þerfore, beth ware of þis wose, & castyth it out for

is a deadly sin.

Beware of  
wrath,

<sup>1</sup> James i. 20.

<sup>2</sup> MS. in margin: 'narracio.'

<sup>3</sup> -ger added by later hand.



dreed of vengeauns þat god took on þis man þat was so wood  
 in his angyr & in his malyce! & take þe ground of equite in  
 alle þi werkys! kepe þe euē in pacyence fro trubelyng of and be just in  
 4 wretthys, in wele & wo, in ryȝt & in wrong, for þat god schal all thy doings!  
 rewarde!

[*St. Theodora living as a Monk.*]

**¶** Ex legenda lumbardica<sup>1</sup>. A womman þat was a worschipful Theodora was  
 8 lady, wyif of a gret ryche man in Alysaunder, here name Theo- courted by  
 dora—sche was fayr—whom a ȝung man wowyd to lyn by here, a youth whom  
 sche denyed him his wyȝt. he, wroth, slaundyrd here falsely, she refused.  
 and sayde to þe peple þat he myȝte haue leyn by here, ȝif he In revenge he  
 12 had wold. here husbonde beleuyd hym, & dyde his wyif myche slandered her.  
 dysse. sche, in al þat trybulacyoun, kepte here euē & in  
 dyscrete mesure, & suffryd all. þat sche noȝt dyspysed, ne  
 chydde hym þat wolde a leyn by here, ne accusyd hym, sche  
 16 pollyd here hevyd priuely, & clad here in here husbondys She disguised  
 clothyng, &, in an Abbey ferre thens, sche was made a munke, herself in her  
 and sche seyde here name was Theodorus. On a tyme, be þe husband's  
 byddyng of here abbot, ledde chamelys<sup>2</sup> to a certeyn cyte, & toke clothes, and  
 20 here in, be þe waye | thedyrward, in a certeyn place. & þat [Fol. 34 b.] entered a  
 nyȝt a mayde of þe hostry kom to here bed for to haue here monastery.  
 lust. þis womman Theodorus, þat was þe munke, forsoke here.  
 þe mayde was wrothe wyth here, and conceyved a chyld of  
 24 an-oper man, & seyde þat munke hadde beget it, & tolde it þe Once she was  
 Abbot þat his munke had defoulyd here aȝens here wyȝt. þe accused of  
 abbot repreuyd his munke, þat was þis womman clepyd Theo- having violated  
 dorus. Sche kepte here euē in pacyens, & sufferyd all, & a girl.  
 28 excusyd here noȝt, ne noȝt was mevyd wyth malyce, but kepte  
 pryve fro hem alle þat sche was a womman<sup>3</sup>. þe abbot keched  
 here put at þe gatys, and þere sche lay, vij ȝere opynly, wyth-oute  
 þe abbey-gatys, in syȝt of all þe peple. And whan þe chyld  
 32 was born, þe modyr brouȝt it here, & kest it in here barme,  
 & seyde, 'here is þi chylde! kepe it þou, for I ne wyȝt!' sche

<sup>1</sup> MS. in margin: 'narracio.'

<sup>2</sup> MS. chameys.

<sup>3</sup> MS. awomman.

Still, she took  
the girl's child,  
and reared it.

Readmitted  
at last,

she died two  
years after.  
Through a vision

her innocence  
was revealed.

Her husband

kept her cell  
until his death.  
The child be-  
came the abbot  
of the  
monastery.

Thus was that  
woman re-  
warded for  
her patience!  
Therefore, cast  
out the ooze  
of wrath!

receyvyd þe chyld wyth euyñ manere & pacyently, & brouzt it  
forth wyth mylke, þat sche beggyd of þe peple. At þe vij.  
3eres ende, be-cause sche bare here so eueñ in woord & dede, &  
so pacyently, þe abbot toke here in-to þe abbey aȝen, & here 4  
chyld wyth here. sche closyd here-self, wyth here chyld, in  
a celle, and tawȝte it to be devowte to god. &, at two 3eres  
ende, sche deyd. þat nyȝt, in here deying, þe Abbot seyȝ  
aungellys & sayntes wyth-oute noumbre, & amonges hem 8  
a womman full of ioie, bryght as þe sunne. A voys seyde  
to þe abbot: 'þou abbot, þis glorious womman is þi munke  
Theodorus. sche was ful falsly acusyd of conceuyng of þat  
chyld, for sche is no man but sche is a clene mayde, a womman. 12  
and for sche bare here so euene in all here tribulacyoun, in  
pacyens wyth-oute trubelyng of wretthe, þerfore sche is, & schal  
be, in þis ioie wyth-outyn ende!' þe abbot, wyth his brethryn,  
ran to þe celle, & foundyn here deed, & seyn þat sche was 16  
a womman, & no man. þe abbot clepyd þe fadyr of þe dowter  
þat accused here of þe chyld, & seyde, 'Lo! was þis womman  
fadyr of þi dowȝterys chylde as þi dowȝter seyde?' þanne, alle  
þe scerys weryn astonyed. An aungyl seyde vn-to þe abbot, 20  
'Ryse abbot, & go in-to þe cyte, & brynge hym hyder whom  
þou ferst metyst!' þe abbot wente in-to þe cyte, & a man  
cam rennyng aȝens hym. þe abbot askyd hym, 'whyder  
rennyst þou?' he answeyd, '[where] my wyif is, & an 24  
aungyl bad me go & se here.' þe abbot toke him in, & boþe  
to-gydere wepyng beryed here. here husbonde kepte here  
celle, tyl he dyed. þe chyld was so perseueraunt in gode  
werkys, þat he was made abbot, whanne þe oper Abbot 28  
was deed.

Lo, whiche a worschip̃ sche hadde, & whiche a ioie, for here  
eueñ beryng in here tribulacyoun! and þe oper womman, for  
here wretthefull malyce, lo, sche hadde velony in þe ende, & was 32  
knowe fals. þerfore, castyth out þe wose of wretthe, of wreche,  
& of malyce, & takyth þe ground of equityte, þat is, euyñ beryng  
in mesure, in sobyrnesse, in pacyens, & in temperure, in all

3oure aduersyte! & þanne, as þe mayde, schul 3e in 3oure ende,  
wyth aungellys, be takyn to heuen blysse! To whiche blysse  
& cetera.

4

Capitulum xvj<sup>m</sup>.

## De Accidia.

**T**HE oper day, I told 3ou of þe wose of wretthe; & now  
I schal telle 3ow of þe wose of slowthe. Slowthe is The 'ooze of  
SLOTH.'  
8 whan þou art vnlusty of þi-self, to seruyñ god or þe world,  
desyryng princepally bodyly ese, lothe to tra-vayle, outhir for [Fol. 35 a.]  
lyiflode bodyly ouper for lyiflode gostly. A slow man is lyche The slow man is  
like an ass.  
an asse, for an asse louth weel ese, & is lothe to trauayle, but  
12 he be constreynyd þerto. & þis beeste is wondir slow in going,  
vt dicit Bartholomeus<sup>1</sup>. Ry3t so, þe slaw man louth most  
bodely ese, lothe to trauayle for his lyiflode, but nede constreyne  
him. he is slow3 in going to ony goodnesse.  
16 In þis wose of slowthe ben xvij. fote brede of wose. þere ben This ooze con-  
sists of eighteen  
parts: Six  
hinder the  
beginning of  
a good life.  
vj. fote brede of wose þat lettyn þe begynnyng of good lyif;  
And oper vj. fote brede of wose in slawthe þat fordon good  
amendyn; and þe laste vj. fote brede of wose in slawthe  
20 bryngeth a man to an euylf ende.  
þe firste vj. fote brede of wose in þis slawthe arn mych in vse, The first is  
Laziness  
of þe whiche þe firste is Slugnesse<sup>2</sup>; þat is, whanne þou louyst  
nozt þi god feruently abouyn all thyng, but settyst þi loue  
24 slowly in god; & whaṇ þou castyth þe all to lyuen in reste, in common  
& to slepe myche, to lyen longe in þi bed, & whanne þou louyst  
to sytten styлле & to don nouzt ellys, to lenyn on þin elbowe, to  
lyen on-long on þi o syde; & whan þou omittyst & leuyst þi and in religious  
life.  
28 prayerys vnsayd, & lettyst opere of here prayerys, & fro þe  
heryng of goddys woord, & fro dyvyn seruyse; and whanne þou  
3evyst þe nozt to lere þi pater noster, aue maria, & þe Crede, ne  
þe articles of þi feyth, ne þe x. comaundementys; ne whanne  
32 þou 3yuest þe nozt to knowe þe vij. dedly synnes, ne to don þe  
vij. dedys of mercy, ne to kepyn þi v. wyttes; ne whaṇ þou wylt

<sup>1</sup> Cf. p. 90, note 1.<sup>2</sup> MS. in margin: 'Slugnesse.'



noȝt ȝeue þe to lere to schryve þe, ne to lere to serue & to plesse  
þi god; & whanne þou omyttyst, in dewe tyme, holy & gode  
occupacyouns, and, in tyme of lernyng, ȝeuyst þe to trowaundyse,  
& myspendyst þe tyme of þi lyvyng. & þou hast noȝt full herd 4  
& seyð dyuyne seruyse, but *parcellys þerof*; þou hast noȝt  
dewly preyid for þe qwyke & for þe dede, ne dewly thankyd þi  
god for his gyftes. þou hast slepte in holy cherche in tyme of  
praying, of dyvyn seruyse, & of *prechynges*. sluggy in þi werk, 8  
& in þi craft, & in þi labour, & ofte lefte þi good purpos, & þe  
sterynges of þe holy gost. Alle þise forseyyde arn signes þat  
lettyth þe begynnyng of good lyif.

The second part  
is Tenderness of  
the flesh

þe *secunde fote brede* of wose in slowthe is tendirnesse of 12  
flesch, þat lettyth a man<sup>1</sup> þat doth no penaunce, ne sufferyth  
no-thing þat deryth his body. & for he is so tendir & soft,  
wyth-oute hardnesse, þerfore þe feend restyth in him as in his  
softe fedyrbed. þe feend seyth to hym þus: 'þou hast be 16  
norysched tenderly, þerfore kepe wel þi body, & put þe to no  
penaunce, for it myȝt be þi deth, and þou mayst do no penaunce  
as stronge men mown. for þou art of tendyr complexioun, and  
it were a foul happe to for-do þi-self.' þus wyl þe feend telle 20

which prevents  
a man from  
doing penance,

and induces him  
to indulge in  
comfort.

þe to lette þi begynnyng of good lyif. þis tendirnesse<sup>2</sup> in slowthe  
wyll makyn þe to delyȝtyn in softe clothys next þi body, bothe  
on þi bak & in þi bed, & often to be wasshyn and bathyd &  
kemmyd, in cherschyng of þi flesch; so tendyrly, þat it may 24  
suffren non hardnesse, neythir to go barfote ne wolleward, ne  
to faste, ne to vse harde metys ne harde drynkes, ne to lyȝn  
wyth-oute schetys, ne to knelyn harde, ne to | suffere cold on  
handys or on fete. þis branche of slowthe is myche noryssched 28  
in lordys courtys. Luð vijo<sup>3</sup> 'Qui in veste *preciosa sunt*, & in  
delicijs in *domibus regum sunt*.' Seynt Jerom seyth, *capitulo*  
vij. Ad Julianum, It is hard & vnpossible þat ony man, whan  
he deyith, schulde go to delytes, þat had his delytes in þis 32  
world. 'Impossibile est transire a delicijs ad *delicias*,' vt dicit  
Augustinus. Also tendyrnes maketh þe to sayn þi prayerys &

[Fol. 35 b.]

This part of  
sloth mostly  
found in palaces.

<sup>1</sup> MS. aman.

<sup>2</sup> MS. in margin: '*nota de teneritate corporis*.'

<sup>3</sup> Luke vii. 25.

pi seruyse in pi bed, or lying on-long on pin o syde, or syttyng, & noȝt knelynge, noȝt stondyng in dewe tyme. pis tendyrnesse makyth þe þat þou mayst suffere no wo, ne dyssese.

**B** ¶ þe thredde fote brede of wose in slauthe, þat lettyth þe to  
 5 begynne pi <sup>1</sup> good lyif, is ydelnesse. þat lyketh wel þe feend. The third part is Idleness, which leads to every kind of vice.  
 for whanne þe deuyl fyndeth a man ydel, þanne he makyth hym  
 to thynken on pride, & lechery, & on glotonye, & on opere  
 8 vices. & after þo studying & þe thynkyng on þo vices, þe feend  
 steryth hem so þerto, þat þei drede noȝt to do þo synnes. pis  
 ydelnesse is whanne þou louyst non occupacyoun but veyn &  
 ydeñ, as þus, to thynken ydeñ thowȝtes, to spekyn ydel woordys,  
 12 to don ydeñ dedys, þat arn werkys of no profyȝt, as to pleyin at  
 þe tablys, at þe chesse & þe chekyr, at þe hasard, & at swyche  
 opere vayn pleyis, in vntyme & out of mesure, leuyng for hem  
 opere occupacyouns þat wern frutefull. vnde ezekeiel xvj.<sup>2</sup>  
 16 ‘*hæc fuit iniquitas sodomæ, superbia, saturitas panis, & ocium.*’  
 þe wyckednes of sodom was pride, delycasyes, & ydelnes. Jerom  
 in a pystel seyth, Alwey do sum good werk, þat þe feend may  
 fynde þe occupied; for he may noȝt lyȝtly be takyn of þe Always be occupied with some good work.  
 20 devyñ þat alwey hauntyth good occupacyoun. ‘*Semper aliquid boni operis facito, vt diabolus inueniat te occupatum; non facilliter capi potest a diabolo, qui in bono vacat exercicio.*’  
 Idelnes is also whanne, oute of tyme & out of mesure, þou It is also idleness to be too much bent on sports and pastimes.  
 24 ȝeuyst þe to huntyng, hawkyng, foulyng, fysching; to gon  
 to wakys & to wrestlynges, to daunsynges & to steraclys, to  
 tauernys, to reueñ, to ryott, to schetinges, to feyrys, to  
 markettys on þe holy-dayes, & to chaffarynge, & levyst pi  
 28 parysch-cherche & pi seruyse; & in doinge pi pylgrimage on  
 holy-dayis; & in pleyng at þe two hande swerd, at swerd &  
 bokelere, & at two pyked staf, at þe hurlebatte; & to harpyn,  
 lutyn, to scornyn, & to ȝeun þe to euyl company, in mys-  
 32 spendyng pi good & pi freendys good, & in ȝeuyng euyl  
 example, & in wykkyd desyres<sup>3</sup> in euyl wyllys, & in steryng  
 opere to euyl, in wycked counseylyng, in defoulyng þe halyday,  
 in synne & in euyl werkys. Alle pise forseide are werkys of

<sup>1</sup> MS. pi pi.<sup>2</sup> Ezek. xvi. 49.<sup>3</sup> MS. example crossed.

ydelnesse, in slawthe of goddys seruise, lettynge man fro þe begynnyng of his good lyif.

The fourth part  
is Heaviness  
of heart,  
which takes  
away all delight  
in good deeds,

þe ferthe fote brede of wose in slauthe, þat lettyth good begynnyng, is heuynesse of herte. for þat fordoth sauour in good dede. for whanne a man is hevy in herte, hym lyste noȝt do but sytte styлле, or lyen, or slepe, lothe to rysen of his bed. hym lyst noȝt go to cherche; he had leuere lesyn thre massys þan to forgo oo slepe or o sweet in þe morwenyng, but abowte 8 þe wordly nedys he trauayleth besyly to serue þe flesh & þe feend; or whanne he schulde serue god, þenne he lyste to slepe, þanne hast þou no lykyng, ne no swetnesse, ne deuocoun, to serue god, ne no sauour in þi prayere, but heuynes & angwysch, 12 and | noȝt hauyng ony gostly delyst in þin herte, ne glad desyre in þi prayerys. & for heuynes, sumtyme settyst no pryce be þi lyif, & sumtyme þou art to ouerdone mery, & sumtyme to ouyr-done sory & to ouyr-done hevy, þof þe tunge praye, þe herte 16 prayeth noȝt. Jerom seyth, whose woordys are rehersyd in þe lawe, de *consecracione distincio* v. 'Non mediocriter<sup>1</sup>.' It is bettere, he seyth, to seyn þe vij. psalmys, wyth clene herte, & gostly ioie, & swete deuocoun, þan for to seyn an hool sawtere, 20 wyth angwysch<sup>2</sup> & heuynes of herte. þefore seyth Dauid<sup>3</sup>, Delyte þe in þi lord god, & he schal ȝyue to þe þe askynges of þin herte.

The fifth part is  
Wickedness of  
heart, which  
makes thee  
stubborn in thy  
sin.

þe fyfte fote brede of wose in slauthe is lythernes of herte; 24 þat is, whanne þou lvest in synne, & felyst þe fondyng of þe feend & of þi flesh, & thruȝ lythernes & hardnesse of herte, þou wylt noȝt lyften vp þin herte to god, ne be repentaunt, ne to be schrevyn, ne do penaunce, ne þou wylt noȝt amende þe, ne 28 forsakyn þi synne, but þou faryst as a forworthyn man, þat had leuere to lyen & rottyn in prisoun þan to do penaunce.

The sixth part  
is Cowardice,  
which prevents  
a man from  
doing good.

þe sexte fote brede of wose in slouthe, þat<sup>4</sup> lettyth þe begynnyng of good lyif, is Arwenesse, þat may be clepyd lytelhed of trust 32 of good dede; þat is, for þou darst no good dede begynnen, þat schulde helpe to þi soule-hele, for þou dredyst þat god schulde

<sup>1</sup> c. 24. Dist. 5. de consecratione [Corpus Juris Canonici, i. 1418].

<sup>2</sup> MS. *heuȝ* crossed.

<sup>3</sup> Ps. xxxvi. 4.

<sup>4</sup> MS. *is* crossed.



fayle þe. þou hast dreed of nouȝt. þou faryst as he þat hath  
 dreed of his dreame; & þou faryst as he þat dar nouȝt entryn þe  
 cherch-ȝerd for þe snayl þat puttyth his horn oute azens hym;  
 4 þou faryst as a chylde þat dare nouȝt passe, for þe goos hysseth  
 at him. þis arwnes makyth þe ȝerne to leuyn þi good purpos,  
 & to falle þerfro for drede of peryles, as þus: þou leuyst þi  
 pylgrimage for dreed of syknesse or of deth be þe weye. þou  
 8 leuyst almesse-dede fro<sup>1</sup> þe poore for dreed þat þou schuldyst after  
 fallyn in pouert. Ecċ vijo.<sup>2</sup> 'Noli esse pusillanimus in animo  
 tuo, & facere elemosinam ne despicias.' Be nouȝt arwȝ & aferd  
 in þin herte, ne dyspyse þou nouȝt to don almesse. þise vj. fote  
 12 brede of wose in slowthe forseyd lettyn begynnynge of good lyif.  
 þerfore, caste out þise parcellys of wose in þis vj. fote brede of  
 slouthe!

¶ But þere ben opere vj. fote brede of wose in slouthe þat Six parts of  
 sloth hinder the  
 amending of  
 a bad life,  
 viz.  
 16 lettyn amendys of lyif. þe firste fote brede is taryng; þat is,  
 whanne [god] sendyth þe wyll to amendyn þe of þi lyif, & to  
 do wele, þou spedyst þe nouȝt þerto, for þe feend byddyth þe  
 abyden awhyle, & seyth: 'þou mayst ȝit amende þe al be-tyme, r. Delay of  
 amendment.  
 20 & serue þi god, for þou art ȝung & heyl, & art strong bothe to  
 ryden & to gon, & þou schalt lyven longe; & þerfore take þi  
 sporte, for þou mayst amende þe, whanne þou art olde.' þis  
 counseyl of þe feend makyth in þe taryng & delay, þat letteth  
 24 þe of amending. þis taryng makyth þe longe to lyen in synne,  
 er þou wylt be schreun, or do penaunce, & þou holdyst it but  
 lytel synne to abyde longe in þi wyckednesse. Ecċ v.<sup>3</sup>  
 'Ne tardes conuerti ad dominum, & ne differas de die in diem!  
 28 subito enim veniet ira illius.' Tarye þou nouȝt to turne out of  
 þi synne to þi god! dyfferre it nouȝt, ne putte it nouȝt forth fro  
 day to day, for sodeynly, þanne, þe wretthe & þe wreche of god  
 schal fallyn on þe. Seynt Austyn seyth, | whose woordys arn [Fol. 36 b.]  
 32 rehersyd in þe lawe, de penitencia distincio vij. § 'Quamquam'.  
 I dar nouȝt seyn, he seyth, þat a man schal sykerly be sauȝd, ȝif

<sup>1</sup> Read *for* (?).<sup>2</sup> Ecclesiasticus vii. 9, 10 (Vulg. pusillanimie).<sup>3</sup> Ecclesiasticus v. 8 (Vulg. Non).<sup>4</sup> c. 2. Dist. 7. de penitencia [i. 1245]. MS. *de de* instead of *de pe*

He who delays  
his reformation  
until his death,  
cannot be  
assured of  
salvation.

he take his sacramentys in his ende & deth, wyth repentauns, þat has vsyd his synne, whyl he myzt, & wolde neuere, leue, tyl sykenes of deth com̄. we mowe ȝyue hym penaunce, he seyth, but we mowe noȝt ȝyue him sykernes to be sauȝd. þerfore, þou 4 synnere, forsake þi synne, & do penaunce, whil þou art hool, & tarye noȝt tyl þi synne hath forsake þe. Also þis taryng makyth þe to tarye longe fro þe cherche, & fro dyvyne seruyse, & fro opere gode werkys, & þus þis taryng<sup>1</sup> lettyth þe fro 8 amending of þi lyif.

The second part  
Recklessness.

þe secunde fote brede of wose in slowthe, lettyng amending of lyif, is reccheleshed or neclygence; þat is, whanne þou lyst noȝt besyen þe to amende þe, ne to do gode dedys, ne to do 12 goddys wyll. þou recchyst neuere whepir þou gost to cherche or nay, or whethir þou here diuine seruyse or nay. þou recchyst neuere whethir þi neyȝboure fare wel or euyl, whepir he be syke or hool, nedy or vnnedy, ryche or poore. þou hast an eyȝe 16 to þi-self but to non opere. þou dredyst noȝt god þat dost þus; for he þat dredyth god no-thing he slowȝthyth. ec̄c̄ xij.<sup>2</sup>

The reckless  
man is selfish,

neglects his  
duty,

his household,

and diuine  
service.

þis negligens makyth þe ofte tyme dystRACTE, & to make manye defawȝtes in þin offyce, in þi seruyse, & in þi prayerys, & in þi 20 gouernaunce of þi wyif, chylderyn, & seruauentys, & of houshold; & recheles in cure of soule; and recheles in dysposyng þin owyn good, & operes also. & hast noȝt tawȝte, ne leryd, þi pater noster, Aue, & Crede. and þou hast seyde rechelesly þi seruyse 24 in rape, in syncopyng, in ouyr-skyppynge, in omytting. noȝt kept þe haly-day, noȝt kept thy penaunce, takyng non hede of þi wycked suspectys, & of þi fals demynges, ne of þi styrynges opere to synne, ne of þi consentyng to euyl, ne of þi large 28 conseyence, ne of þi trewthe brekyng, ne of þin othys & of þi pariurye, ne of þi vowys brokyn, ne of þe x. comaundmentys; & neglygent in þi schryfte, & ofte turnyd aȝen to þi synne, & don þi penauns in dedly synne, noȝt thynkyng on þin ende; fals 32 & vntrewe of herte, mowth, & dede, bothe to god & to man, & made manye interrupcyouns in þi prayerys & seruyse, & receyuyd vnworthely goddys body, & opere sacramentys; & in takyng

<sup>1</sup> MS. *taryeth* crossed.

<sup>2</sup> Ecclesiastes xii. 13.

more hede & more dreed to þe world þan to god; whanne þe  
moderys or þe chylde in chylde-byrthe perysschyn for defawte  
of kepyng & of kunnyng; and whanne a womman wyth chylde  
4 is recheles, &, thurgh here recheles gouernauns, þe chylde  
perysscheth; and whenne þere is no loue in hem þat are  
weddyd; & whanne 3e be vntrewe, & letterys of operes prayere  
& deuocyouns, & trublerys of dyvyne seruyse, & hyndrerys of  
8 holy cherche; all þis neglygens lettyth amending of lyf.

**¶** þe thridde fote brede of wose in slowthe is forȝetyng, þat The third part  
Forgetfulness, lettyth also amending of lyf. forȝetyng makyth a man<sup>1</sup> in his  
schryfte | to forȝete boþe smale synnes & grete, & þat is <sup>gret</sup> [Fol. 37 a.]

12 peryle; for þere is no man, & he raunsake his conseyens, but he  
schal fynde yche day manye to schryuen him of; but forȝetyng  
makyth a man<sup>1</sup> so blynd, þat he seeth noȝt what is in his  
conseyens, & þerfore it lettyth amending of lyf.

16 þe ferthe fote brede of wose in slowthe þat lettyth amending The fourth,  
Fainthearted-  
of lyf, is sleuth; & þat comyth of feynt herte & euyl custome, ness,  
&, for þin vse to be slawe, it wyll drawe þe fro all goodnesse.  
but sumtyme þou wylt do suche hardnesse as fastyng, or wakyng,  
20 or oper penaunce, ouyr myȝt, þat þou fallyst in-to gret sykenes,  
so þat þou mayst noȝt trauayle in goddys seruyse, ne haue no  
sauoure in deuocoun of masse, ne matynes, ne howrys, & þus  
slauthe is redy þere a feynt herte is.

24 þe fyfte fote brede of wose in þis slowthe is lacches, þat The fifth  
Enfeeblement  
of the will, lettyth amending of lyf. lacches puttyth a man to swyche  
febylnes, þat iche day after oper he drawyth his wyll sumwhat  
fro god, & so iche day he apeyryth, tyl he be made all in  
28 mysese of synne.

þe sexte fote brede of wose in sleuthe, lettyng amendement The sixth,  
Growing slack,  
which is often  
found in  
servants.  
of lyf, is faylyng, and þat is often in seruauuntys. ferst þei  
are buxome to servyn awhyle, & so afterward ryȝt frowarde  
32 & slowe. so summe begynne to serue weel god, & fayle longe  
er þe terme-day; and swyche arn vnworthy to haue ony  
mede.

þise vj. fote brede of wose forseyde lettyn amending of lyf;

<sup>1</sup> MS. aman.



and þe firste vj. þat I tolde 3ow lettyn þe begynnyng of good lyif.

¶ þere ben opere sexe fote of brede of wose in slauthe þat **E** bryngeth man to euyll ende, & þo schal I schewe 3ou an-oper 4 day. but castyth clene out of 3oure pytt pise xij. fote brede of wose forsayde, tyl 3e fynde & fele a syker grounde, þat is, gostely strengthe, þat makyth 3ou, thurgh grace, to ouyrcomyn alle vyces, to sufferyn alle dyssesys, & to wythstonde alle tempta- cyouns, & to be perseueraunt in good werkyng. *de tali dicitur Prouer. xx.*<sup>1</sup> 'Manum suam misit ad forciam.' he þat hath þis ground of gostely myzt, he puttyth his hond to myzty werkys, to wythstonde synne, to suffere dyssese, to durn in goodnes. <sup>12</sup> Slewthe hynderyth mannys soule.

[*The Crucifix Stopping its Ears.*]

A man was sluggish in God's service.

Example<sup>2</sup>. Jacobus de vitriaco, he seyth þat a man was so **I** slawe & sluggish in goddys seruyse, þat slawly he com to þe <sup>16</sup> cherche, & selde, & late, & whenne he com þedyr, he in slepyng, or in iangelyng, occupyed hym, þat he herde neythir goddys seruyse ne goddys woord, &, wyth his ianglyng, lettyn manye opere fro þe heryng of dyuin seruyse. At þe laste he deyd. <sup>20</sup> & whil his body lay on þe bere in þe cherche, & clerkys seydn 'Placebo & dirige' for his soule, þe crucifix on þe bere loosyd his handys fro þe crosse, & stoppyd his eerys wyth his handys. þe peple sey3 þis, & merueyledyn sore. an holy preest prayid god <sup>24</sup> wyth þe peple, to wyten what þat ment. A voys fro a-bouyn seyde to hem : 'þis cursyd man wolde neuere for slauthe heryn my woord, ne don þer-after, ne heryn my seruyse in holy cherch deuoutly; þerfore, his soule is in powere of feendys dampnyd. <sup>28</sup> þerfore, myn ymage on þe cros stoppyth his erys, to schewe 3ou þat I, god, | stoppe myn erys in heuen, þat I here no prayere, prayed for hym in holy cherche. þerfore, prayeth no more for hym, for he is dampnyd.' <sup>32</sup>

When he was dead and priests prayed for him, the crucifix stopped its ears,

[**Fol. 37 b.**]

because God would not hear the prayers.

þerfore, leuyth 3oure slouthe & ianglyng in tyme of goddys

<sup>1</sup> Prov. xxxi. 19.

<sup>2</sup> MS. in margin : 'Narracio.'

seruyse, & heryth it deuoutly, & goddys woord also; and  
 ellys god wyll noȝt here prayerys in holy chereh, prayed  
 for ȝow.

Therefore,  
 attend holy  
 service!

4

[*The Angel who counted the Hermit's Steps.*]

¶ An hermyte<sup>1</sup>, in desert, fecchyd watyr eury day ferre fro  
 his celle. & he was wery for trauayle, &, for sluggynes &  
 slewthe, thouȝt to haue esyd hym wyth schortere travayle,

proposed to  
 have his cell  
 placed close to  
 a well, for  
 greater conve-  
 nience.

But when he  
 knew that an  
 angel counted  
 his steps,

8 & purposyd to haue sette his celle faste by þe welle for to haue  
 þe more ese. he lokyd be-hynde hym, & seyȝ an aungyl folewyn  
 hym, & tellyn his steppys. þe heremyte askyd hym what he  
 mente, & why he dyde so. þe aungyl seyde: 'I noumbre þi  
 12 steppys in þi trauayle for to schewyn þe noumbre þerof a-for  
 god aȝens þe feend, þat þou ther-through mowe haue mede in  
 heuen. for feendys noumbre þe steppys of man & womman to  
 synne warde, & alle rownynges & ianglynges in dyvyn seruyse,

he carried his  
 cell five miles  
 farther from  
 the well.

16 for to schewe þe noumbre of hem a-for god to mannys dampna-  
 cyoun.' þe heremyte flytted his celle fyve myle ferthere fro  
 þe welle for to makyn þe manyere steppys to haue þe more  
 mede.

20 As þe feend wryteth & noumbryth þi slauthe, slugnes, &  
ydelnes, ideff woordys, ianglyng, & þi rownyng in cherche,  
 & slepynges, & ydeff talys, and alle þi synnes, & alle þin euyff

Thy idle words  
 are counted by  
 the Devil,

and thy good  
 dedes by an  
 angel.

24 dedys, for to more þi peyne in helle; Ryȝt so, aungelys wryteth  
 & noumbryth þi gode werkys, & þi gode ocupacyouns, & þi good  
 gostly trauayle, & alle þi steppys to cherche ward, ȝif þou occupye  
 þe wel whyff þou art þere, & alle þi prayerys, & þi deuocouns,  
 & þin heryng of goddys woord, & of dyvyn seruyse, to encresyn  
 28 & to moryn þi mede in blysse. chese þou þanne, whethir þou  
 wylt be slawȝ & sluggy in goddys seruyse, in gode werkys, &  
 prayerys, & vsyn iangelyng in cherche & be dampnyd; or, ellys,  
 to leue þi sleuthe, wyth perfyȝt penaunce, & to ȝyuen þe to gostly  
 32 trauayle of gode werkys, & of prayerys, & be sauȝd in blysse.  
 here þou may chese! ȝif þou chese to be dampnyd, wyte it  
 þiself and noȝt god!

Hence thou  
 mayest choose!

<sup>1</sup> MS. in margin: '*Narracio de heremita.*'

*Capitulum xvij<sup>m</sup>.**De Accidia.*

**T**HE oper day, I told 3ou a parcell of þe wose in sleuthe, & **A** now I schal telle 3ou of þe last parcell þerof. I haue 4 told 3ou of vj. braunchys of slowthe þat lettyn begynnyng of good lyif, & of opere vj. þat lettyn amending of lyif; but now I schal tellyn 3ou of vj. opere braunchys þat bryngen a man to euyt endyng. And þise vj. I clepe vj. fote brede of wose in þe 8 last parcell of slowthe.

The last parcel  
of Sloth brings  
a man to an  
evil end:

1. Disobedience. ¶ þe firste of þise vj. is vnboxomnes; for þat makyth a man  
nozt gladly to do penaunce þat þe preest ioyneth hym. þis  
vyce makyth a mannys herte hard & vnboxom to god, & to holy 12  
cherche<sup>1</sup>, & to his souereyne.
2. Impatience. ¶ þe secunde fote brede is vnpacyence, þat wyll lere a man  
wrong, for þat makyth a man þat he wyl nozt blethely here  
[Fol. 38 a.] what he is worthy | for his synne. þis vyce puttyth a man fro 16  
resoun, to suffre ony-þing þat is aȝens his wyll.
3. Grudging. ¶ þe thridde fote is grucchyng; þat is, whanne a man doth  
amys & is repreuyd, & he grucchyth þer-aȝens, & thynketh men  
don it for dyspyzt. 20
4. Over-sensi-  
bility. ¶ þe ferthe fote is heuynes, þat makyth a man to be gretly  
greuyd wyth all þat men don to hym, or seyn, ȝif it plesse  
hym nozt.
5. Despondency. ¶ þe fyfte fote is langure, þat makyth a man to moornyn out 24  
of mesure. þat comyth in-to a mannys herte for sum dede þat  
he hath don, & takyth so myche sorwe, þat he weryeth of his  
lyif, & desyreth his deth.
6. Despair. ¶ þe sexte is wanhope, þat makyth a man nozt to trusten in 28  
goddys mercy; for hym thynketh his synne is so myche, þat  
he may neuere haue forzevenesse, & so, peraventure, he may sle  
hym-self thruȝ þe feendys combyng. And þus may þise vj.  
vyces brynge a man to euyt endyng. ffor þise fyve ferste wyll 31

<sup>1</sup> MS. cher cherche.



- bryngen a man to þe sexte, þat is, wanhope, and wanhope wyll makyn a man to holdyn hymself so synfull & cursed, þat hym thynketh þat he may noȝt ben amendyd, & þat he is so feble, 4 þat he may wythstonde no temptacyoun, but sufferyth þe feend, þe world, & þe flesch, to haue here wylle, & he folwyth all here lust in euery temptacyoun, noȝt crying to god of helpe, but demyth him-self to be dampnyd. he wyll noȝt be schreuyng, ne 8 repentyn hym, ne cryyn god mercy. he thynketh þat god were vnyȝtfull, ȝif he ȝaf hym mercy. he heldyth it a gret foly to prayyn, or to fastyn, to ȝeueyn almes, or to don ony good dede.
- ¶ Seynt Jerom seyth, super Ps. lxx., þat Judas trespassyd more whan 12 he hynged hym-self, þanne whanne he betrayed crist, & dyspeyr was cause þat he slewe him-self. perfore wanhope þat duryth in þe ende, & is noȝt amendyd wyth repentaunce, schal neuere be forȝeueyn in þis world, ne in þe oþer world, Mat. 12.<sup>1</sup> *secundum* 16 doctoures; but þat it schal be ponyshed. doctourys seyn þat þe blysse of heuen may noȝt be get, wyth-outen gret frutefull laboure. for þe peyne of helle is get wyth ydelnesse, & slauthe, & in gret ese.<sup>2</sup> perfore, caste out þis wose of slowthe in alle 20 his xviij. fote brede, tyl þou fynde & fele a syker ground, & þat is gostly strengthe to werkyn well, to wythstondyn synne, & to durnyn styll in good lyif, & to suffre strongly alle aduersytes. Thoþ v.<sup>3</sup> 'fforti animo esto, in proximo est, vt a deo eueris.' 24 ffor ȝif þou be slawȝ & sluggy, þou art lyche an hungry dogge.<sup>4</sup> þi mowth hungreth gredyly delycasyes. þi tunge hungryth gredyly ydeill woordys. þin handys hungryn gredyly foule towchynges & foule werkynge. þin herte hungreth gredyly 28 werdly worschippes. þin erys hungryn gredyly newe tydynges, slaundrys, & lesynges, & iapys, & rybaldrye. þin eyyn gredyly hungryn to se vanytees. Prou. xxi.<sup>5</sup> 'desideria occidunt pig- rum.' Slawthe sleth hym þat is slawȝ. *quia secundum* Ps.<sup>6</sup> 32 'ffamem pacientur vt | canes; id est pigri.' þe feend, whanne

The first five  
parts brinke a  
man to the last  
—despair.

Judas' suicide a  
greater sin than  
his betrayal.

Cast out Sloth,  
and seek the  
solid ground  
of spiritual  
strength.

The lazy man  
like a hungry  
dog.

*[Faint handwritten notes in the right margin]*

<sup>1</sup> Matt. xii. 32 (?).

<sup>2</sup> MS. in margin: 'nota de accidia.'

<sup>3</sup> Tobit v. 13; *Thob.* corrected in margin for *Joh.* of the text.

<sup>4</sup> MS. in margin: 'Accidiosus assimilatur cani famelico.' This gloss having been injured by the binder, is re-written by a later hand.

<sup>5</sup> Prov. xxi. 25.

<sup>6</sup> Ps. lviii. 7, 15.

The idle man is entered by the Devil and the seven deadly sins.

Sloth, if produced by anguish, is no sin;

but, if produced by excessive spiritual labour, it is venial sin. If it induces a man to neglect the means of salvation, it is deadly sin.

The idle one the pillow of the Devil. He is like a dismantled town open to all fiends; like a hill for shooting at, exposed to arrows of temptation.

he fyndeth a man voyde in slowthe, he takyth vij. spyrites, werse þan hym-self, þat is, þe seuē dedly synnes, & entryth þat ydel man, for he is so empty & voyde, wyth-outen gode werkys. for ȝif he were all full wyth gode vertuys, þe feend & 4 dedly synnes myȝte noȝt entryn, ne dwellyn, in hym. but for he is empty, þerfore þe feend, wyth dedly synnes, dwellyth in hym. for þe besaunt of grace is takyn fro hym þat hydeth it in slowthe, & wyth noȝt multiplen it in gode werkys. Mat. xij.<sup>1</sup> 8

ȝif þou in þi slowthe hast heuynesse, & no lust in goodnes in þin herte, but a manere of angwysch, ȝif it be noȝt aȝens charyte to god ne to man, but lettyth þi deuocoun in þin herte, ȝif it come of kynde, it is no synne; ȝif it come of þin owyn appetyte 12 for þi gostly trauayle, þof þat appetyte be of delyberacyoun, for þi consente to þat venyal synne, þi slauthe is þanne venyaft synne. ȝif þin heuynes be so sluggish, þat þou leve vnsayd or vndo þat is nedefull to þe helth of þi saluacyoun, þanne is it 16 dedly synne; or ȝif it be nedefull to þe saluacyoun of þi neȝgh-boure, it is dedly synne. ȝif it be omytted for heuynes & sluggynesse, and ȝif þin heuynes brynge þe in-to dyspayre, or to sle þi-self, it is dedly synne, þat heuynes. ȝif þin heuynes in 20 sleuth, in consent of þi resoun and in full avysement, suffre þi slugnes of þi flesch haue his powere aboue þi soule, & omytte, or fle, or leue vnsayde or vndon, or breke, ony goodnes þat þou art bounde to, in nede of saluacyoun of þi soule, as to þe 24 comaundmentys | of god & of holy cherche, it is dedly synne.

Slowthe makyth þe þe restyng place of þe deuyl, for þou art þe feendys pylwe. slowthe makyth þe as a cyte vnwallyd, redy & esy for alle synnes & for alle feendys to entryn in-to þi soule. 28 Slouth<sup>2</sup> makyth þe as a schetyng hyll, redy to be schett wyth þe arwe of euery temptacyoun.

[*Fiends gather Overskipped Verses in a Sack, and write Idle Words on a Scroll.*]

32

Exaump<sup>3</sup>. Jacobus de vitriaco tellyth þat an holy man stood in cherch in a qwere, & seyȝ a feend beryng a gret saccheff

<sup>1</sup> Matt. xii. 43-45. <sup>2</sup> MS. *sche* crossed. <sup>3</sup> MS. in margin: 'narracio.'

full of thyng. þe feend, as þe man askyd þe feend what he bare, þe feend seyde: 'I bere in my sacche sylabyls & woordys, <sup>A fiend gathered overskipped verses in a bag,</sup> ouerskyppyd and synkopyd, & verse & psalmys þe whiche  
4 þese clerkys han stolyn in þe qweere, & haue fayled in here seruyse.'

fforsothe, þanne I trowe þe feend hath a gret sacche full of þoure ydeil woordys, þat 3e iangelyn in cherche in slowthe.

8 ffor þis same clerk seyth þat þe deuyl in a cherche wrote þe <sup>and wrote on a scroll the idle words spoken during holy service,</sup> woordys of þe peple, whiche þei iangledyn & rownedyn in cherch, & whan his scrowe was to lytel, he drewe it out, wyth his teeth, broddere; and in his drawyng he smote his heuyd  
12 azens þe walle. An holy man sey3 þis, & askyd þe feend why he dyde so. þe feend seyde: 'I wryte þise talys of þe peple in þis cherche, to recordyn hem a-fore god at þe doom for here <sup>to show them to God.</sup> dampnacyoun, and my book is to narwe to wryten on alle here  
16 talys; þei say so manye. þerfore I drawe it out braddere, þat none of here talys schulde be vnwretyn.'

I drede me þanne, þe feend hath a gret book azens þou, wretyn of þoure ianglynges in cherch, & 3it 3e excusyn þow  
20 þere-in, & seyn: 'me muste | speke to hym þat spekyth to me.' [Fol. 39 a.]  
beth ware, & leuyth suche talys for dreed of god & for rewthe of <sup>Avoid talking in church!</sup> þoure soule! forsakyth þoure slowthe, & takyth þe ground of gostly strengthe, to traunaylen myztely in prayerys, to dury  
24 myztely in goodnes, to wythstonden myztily temptacyoun, to sufferyn myztyly aduersite & tribulacyoun. for þis strengthe ouercomyth slowthe, & sauyth þoure soule.

[The Devil tempting the Monks of Abbot Macarius.]

Exaump<sup>1</sup>. Ex vitis patrum. Macharye, þe Abbot, sey3 <sup>The Devil, in a man's attire, went to a monastery to poison the monks with draughts of temptation.</sup>  
29 sathan, þe deuyl, in mannys wede, & his clothyng was lynes, & full of spayerys, & in euery spayere hyng a crewett. þe abbot seyde to hym: 'whider gost þou?' þe feend seyde, 'I go to  
32 enpoyseñ þi bretheryn, þi munkys.' þe abbot seyde, 'why beryst þou so many crewettys?' þe feend answerde, 'I bere

<sup>1</sup> MS. in margin: 'narracio.'





þe abbot Macharie to þe lyif of deuocoun, & after was holere  
 | þan ony of his bretheryn; Ryȝt so, in þe reuerens & in þe [Fol. 39 b.]  
 vertu of cristes passoun, and in vertu of his precyous deth,  
 4 takyth þe tryacle of my techyng in-to þe stomak of ȝoure soule, by my teaching.  
 & dooth þer-after! & ȝe schal be raysed fro deth of slouthe to  
 lyif of deuocoun, & ben holere after þan summe þat were noȝt  
 so slawȝ to god. & þus ȝe schal be sauȝd fro þe feend & þe  
 8 peyne of helle to god, ȝoure saueoure, & to þe kyngdam of  
 heuen! To þe whiche &c.

## Capitulum xvij.

## De Cupiditate.

13 **T**HE oþer day, I told ȝow of þe wose of slowthe; now I schal  
 13 telle ȝow of þe wose of coueytise. Coueytise is a vyce The 'ooze of  
COVETOUS-  
NESS.'  
 þat rewlyth loue to wordly catell, whiche loue man hath of  
 vntrust & vnsykerneſse to god, for dreed of pouert, wenyng þat  
 16 god & þe world schulde faylen hym, but ȝif he gaderyd myche  
 muk to hepe. A coueytous man is lyche to an yrchon<sup>1</sup>. þe The covetous  
man—like a por-  
cupine which  
gathers apples  
with its prickles  
 yrchon goth, wyth hiſe ſcharpe pryckys, to gaderyn hym a gret  
 hurde of applys, thynkyng in hiſ kynde þat hiſ lyfode schulde  
 20 faylen hym, but ȝif he gaderyd hym to-gedere a gret hepe of  
 frute. Ryȝt so, þe coueytous man goth, wyth manye ſcharpe  
 ſleyghtys & ſotyltees of falſnes, & gaderyth hym an hurde of  
 erthly good on hepe, wenyng ellys þat god & all þe worlde  
 24 ſchulde faylen hym, but ȝif he had ſwiche an hepe to-gydere  
 of werdly muk. & ſwyche an hepe of treſoure iſ happely in þe  
 feendys kepyng, and ſwiche keperys arn ſeruauuntys of þe feend,  
 vt per Cistrencem in ſuo policronicon<sup>2</sup> libro vii., he ſeyth pere  
 28 þat a feend waſ ſeen kepere of kyng Rychardys chaumbre & of  
 hiſ treſoure, gaderyd on hepe. þerfore criſt, Mat. vj.<sup>3</sup>, ſeyth :

<sup>1</sup> MS. in margin: 'cupidus assimilatur iricia. nota, quare.'

<sup>2</sup> Polychronicon Ranulphi Higden Monachi Cestrensis, ed. J. Rawson Lumby, in *Rer. Brit. M. Æ. Script.* 41, vol. viii, p. 142.

<sup>3</sup> Matt. vi. 19.

The fiend  
Mammon.

Covetousness is  
the root of all  
sins.

The covetous  
man is like an  
otter,

or a fox.

[Fol. 40 a.]

As the fox  
thinks himself  
safe in his den,

so the avaricious  
man relies upon  
his riches,

till the hunter,  
Death, digs him  
up.

Gadere þow noȝt to-gydere on hepe to myche werdly tresour in erthe, for ȝe mowe noȝt to-gedere seruyn god & þe feend to plesauns. 'Non potestis deo seruire & mammon<sup>1</sup>,' dicit Gregorius. Mammona is a feend þat is kepere & lord of erthly 4 ryches & catell, whiche feend ȝe seruyn to plesauns, & noȝt ȝoure god, whan ȝe gaderyn on hepe in excesse suche wordly good. Seynt Poule seyth, Ad Tymoth vj.<sup>2</sup>, Ryȝt nouȝt we browȝtyn in-to þis world, &, wyth-oute dowte, no-thing schal we beryn 8 out fro þis world in oure ende. haue we oure lyfode, & clothyng to be wryed wyth, helde we vs payd! ffor þei þat wyllyn be ryche fallyn in temptacyouns, & in-to grynnes of þe deuyll, & in-to manye noyouse desyres. þerfore, he seyth, 12 coueytise is rote of all synnes. As þe ottyr sleth fysch, & gaderyth it on hepe in-to his hole tyl it stynketh, for he wenyth neuere to haue ynow; and þanne, for stynche, he is syke, & deyith; Ryȝt so, þe coueytous man gaderyth rychesse 16 on hepe in-to his coffyre, and þanne it stynkyth to god in heuen & to alle seyntes, & his name, for fals getyng of good, stynkyth ouyr all his cuntre. ysidre seyth<sup>3</sup>, A fox is a dysseyuable beeste, & rathere he deuowryth & sleth tame bestys þan wylde. 20 Ryȝt so, þe coueytous man is as a fox, for he, wyth dysseyȝtys, wyth false othys & aunceyrys, & false weȝȝtys & mesuryrys, harmyth & hynderyth more symple folk, þat arn his neyghbourys & kan no wyles, þan he doth straungeryrys, þat | arn slye & als wyly as 24 he. Mat. vij. foxis haue here dennys, and whan þei ben pere-in, þei hope þat þei ben in a syker castel. but when þe huntere comyth sodeynly, & delvyth hym owt, þanne are þei slayn wyth hondys. Ryȝt so, þe coueytous man, whil he is in 28 his erthely muk, hym thynketh he is in a syker castel, & þerfore he kepyth him styлле in his den of erthly ryches, & wyll noȝt pere-fro, tyl þe huntere comyth, deth, & deluyth hym out of þat muk, þat [is], deluyth his soule out of his erthely body. þanne 32 schal þat soule, wrechyd & nakyd, wyth-outyn couert, ben all forrent wyth helle-ratchys, þat arn feendys. Seynt Thomas & Albert

<sup>1</sup> Matt. vi. 24.

<sup>2</sup> 1 Tim. vi. 7-10.

<sup>3</sup> Etymologiarium Isidori Hispalensis, lib. xii. Migne, Patr. Lat. tom. 82.



- in *conpendio theologie, libro iij. de auaricia*<sup>1</sup>, þei seyn : A man may gadere to-gydere rychesse on two manerys. o manere is whanne he gaderyth good ryȝtfully & in mesure, to þat entent to rewle him-self & his meyne þere-wyth in resonable manere, & to rewle þer-wyth also opere þat arn in myscheef, pouert, & nede ; and þis coueytise is nedefull, lawfull, leffull, & medefull. seynt Austyn seyth, whos woordys arn rehersed in þe lawe, xij. q. j.
- 8 'habebat dominus'<sup>2</sup>, þat crist bare pursys wyth monye, for to releue þere-wyth þe pore peple. An-opere manere of gaderyng ryches is þis, whan þou gaderyst to kepe muk, vnryȝtfully & falsely gett, or out of mesure, þowȝ it be trewly gett, noȝt for entent
- 12 to helpyn þe & þine in mesure þere-wyth, & þe poore, but for to haue þerin þi delyȝte, þi lust & lykyng, in þe syȝt & in þe kepyng, or ellys to be þer-wyth prowde ryall a wastoure, or for to ouer-ledyn þer-wyth þi neȝbours, or to maynten þere-
- 16 wyth þi-self in þi synne. þis coueytise is wycked & synful in dedly synne. beth ware, & castyth out þis wose !
- þis wose of coueytise is thre sqware. þe firste sqware is angwysch & desyre in coueytise in þe herte, to haue, or to pursue
- 20 chase, wordly ryches, þowȝ þou haue no good, & so in þis sqware in coueytise synnen poore manye on þat may no good gete.
- An-opere sqware of þis wose in coueytise is straythed in another avarice, kepyng ryches, whan it arn gaderyd in hepe, noȝt suffryng þo
- 24 to be dysposyd to þe nedefull, ne to þe leffull & medefull werkys, but wyth euyl wyll & heynesse of herte.
- þe thridde sqware of wose in coueytise is to encrese & to moryn alwey þi ryches, in getyng, in purchasyng, for þat
- 28 entent to haue þi lust & þi delyte þerin, & noȝt to lessyn hem in leffull causys. All þis thre square of þis wose in coueytise arn rote of all wyckydnes. Ad tymoth vj.<sup>3</sup> 'Radix omnium malorum est cupiditas'.<sup>4</sup>
- 32 þis thre sqware of wose in coueytise is xij.<sup>4</sup> fote brede in wose, þat arn, mawmetrye, Ambycoun, nygardschipp, tresoun,

Two manners of gathering wealth :  
1. in order to maintain one's household, and to relieve the poor;

2. for money's sake.

The 'ooze of Covetousness' is triangular :  
One corner is covetous desire,

the third greediness.

The thirteen parts of Covetousness.

<sup>1</sup> Cf. p. 91, note 2.

<sup>2</sup> cap. 17. Causa 12. questio 1 [Corpus Jur. Canon. i. 683].

<sup>3</sup> 1 Tim. vi. 10.

<sup>4</sup> MS. *thre* crossed, and corrected in margin.

gouyff, symonye, raueyne, sacrilege, fals chalange, & wykednesse, fals marchaundyse, craft of foly, & foly play.

1. Idolatry,  
i.e. to set one's  
heart more on  
wealth than on  
God.

þe firste fote brede of þis wose in coueytise is mawmetrye<sup>1</sup>; ¶ pat is, whanne þou settyst more þin herte on þi good, þi catel, 4 þi golde, þi syluer, & on þin erthely muk, þan on þi god; & whann þou art more wyly to trauayle for wordely lucre, for loue of gold & of monye, þan for loue of god; & whanne þou delytest often to se or to handelyn, to tellyn or to schewyn, 8 þi tresoure, or to makyn avauntynge of þi good, for to be seen ryche. & ȝif þou | haue no good, þou moornyst & sorwyst þerfore, & art more heuy þan ȝyf þou felt in dedly synne; and whanne þou getyst good, & hast it, þou art [more] glad þan of vertewys 12 & of helthe of soule; & whanne þou lesyst þi good, þou art more sory þan whan þou lesyst þi soule fro god in dedly synne. & alle þise is mawmetrye, þat is, worschepyng of false goddys; for þi gold & þi muk þou makyst þi god. Ephes. v.<sup>2</sup> 'Auaricia est 16 ydolorum seruitus.' glossa: 'Auarus facit aurum deum suum.' kyng Ezechie, for þe gret delyzte þat he hadde to schewyn his tresour to folk of babilonye, to ben holdyn ryche & ryaff, þerfore god sufferyd afterward þe folk of babylonye to robbyn him of 20 aff þat he hadde, in punyschyng hym of þat gret delyte þat he hadde in his rychesse. Isidorus de summo bono, libro 3. c. xxiiij., he seyth, þat god suffryth many ryche men in þe world to be robbyd, for þe gret delyzt þat þei haue in here werdly good, & 24 for here bostyng þer-of. þerfore, dauid<sup>3</sup> seyth: ȝif rycches come to ȝow plenteuously, settyth noȝt ȝoure herte peron. 'Diuicie si affluent, nolite cor apponere.'

2. Ambition;

þe secunde fote brede of wose of coueytise is Ambycoun<sup>4</sup>; 28 þat is, whan þou desirest to ben in hye estate, in hye degre, in hye worschip, to ben hye avaunsysd, to ben holdyn gret, worthy, & ryche, & ryaff; & whanne þou vsyst cawtelys & slezytys for to come to swyche worschippe; & in ȝeuyng ȝiftys þerfore, & in 32 plesyng, & in flateryng, & seruyng lordys, & in trauayling sore for hem in here seruyse, for þat entent to ben avaunsysd, or to ben

<sup>1</sup> MS. in margin: 'ydolatrya.'

<sup>2</sup> Ephes. v. 5.

<sup>3</sup> Ps. lxi. 11.

<sup>4</sup> MS. in margin: 'Ambicio.'

enhaunsyd to heye estatys; & in makyng þe ryche & ryal wyth  
opere mennys godys, & noȝt wylling to ȝeldyn hem, for to kepyn  
þe in þin hyȝe estate & worschip<sup>p</sup>. þerfore, Gregorie seyth, libro  
4 xx. *moralium super primum textum*, 'qui rodebant in solitudine'<sup>1</sup>,  
þat two manere of folk arn longyng to þis ambycoun. summe some pursue it  
by flattery,  
flatern & plesyn wyth þe tunge, for to ben haunsyd in hyȝe  
estate, & summe ȝeun here myȝt & here entent to raueyn others by un-  
scrupulously  
enriching them-  
selves.  
8 & extoreyouns, to ben enhaunsyd, wyth opere mennys good, to  
heyȝere degre.

þe thredde fote brede of wose of coueytise is nygardschippe; 3. Niggard-  
liness,  
þat is, whann þou hast ynow, & sparyst it out of resoun nouȝt  
12 nedy; &, þowȝ ryȝt harde, & spendyng lytel in good vse, ne  
hauyng no rewthe ne pyte on þe pore, lytell or ryȝt nouȝt i.e. being un-  
charitable  
towards the  
poor, but lavish  
in every other  
respect.  
ȝeuyng to þe nedefull for goddys loue, but in wast, in synne,  
& in euyl vse, spendyng þi good in howsyng, in clothyng, in  
16 lustys, in delycacyes, in ryott, in reuel, in ȝyftes, in presentys  
to hem þat han non nede, & to þi kyn, & in superfluite & in  
excesse of feestys, & in kepyng vytaile so longe tyl it han  
perysched & lost in stynkyng & rotyng, in sowryng, in mowlyng,  
20 or lost wyth mathys, in clothys lost wyth motthys & wyth myȝs,  
& in kepyng monye in exces, tyl it be ruste-fretyn, where-wyth  
manye pore folk myȝte a be relevyd & holpyn. þi rust-fretyn  
monye, þi vitayles perysched, þi mothe-fretyn clothys, schal  
24 accusyn þe a-fore god at þe dreedfull dome, & schal askyn  
11 vengauce on þe! *Jacobus v.*<sup>2</sup> And seynt bernard seyth: Pore  
men schul aske vengauce on þe a-fore þe ryȝtfull iuge, þat  
myȝte haue be releuyd wyth þi rust-fretyn monye, wyth þi  
28 vytayles perysched, wyth þi mothe-etyn clothis, & were noȝt  
holpyn perwyth. þerfore, holy wrytt seyth, eccl. xiiij.<sup>3</sup>, to  
a coueytous nygard is ȝouyn good wyth-oute resoun and cause,  
for it profyȝteth neythir hym ne opere. þerfore, Tobbye tawȝte  
32 his sone, iij c<sup>o</sup> 4, & seyde: Of þi good ȝyue almes, turne þi face Give alms,  
fro no po-|re man, þat god turne noȝt his face fro þe. as þou [Fol. 41 a.]  
mayst so be mercyfull, ȝif þou haue myche, ȝyue þou plentyuously;

<sup>1</sup> Job xxx. 3.

<sup>3</sup> Ecclesiasticus xiv. 3.

<sup>2</sup> James v. 2, 3.

<sup>4</sup> Tobit iv. 7.



for the sake of  
thy salvation!

4. Treason  
committed for  
lucre.

Dishonest  
tithing.

5. Usury,  
which is of 12  
kinds:

to let to use  
with,

or without, a  
covenant;

3yf þou haue lytel, gladly 3eue þou part þerof to þe poore. Almes delyueryth of euery synne & fro deth of soule, for it suffryth noȝt soulys to gon in-to therknesse of helle.

þe ferthe fote brede of wose in coneytise is tresoun; þat is, 4 whan þou art fals to hym þat þou schuldyst be trewe to, for coneytise, as Judas, whan he solde crist for xxx d. as a fals traytoure, Mat. xxvj.<sup>1</sup> Bede seyth: Alle þat beryn fals wytnes aȝens here neyhbour, for coneytise, in ony dome, arn Judas- 8 felawys, & don tresoun, for þey sellyn crist, þat is, trewthe; sicut recitatur xi. q. iij. 'Abiit iudas'.<sup>2</sup> Ryȝt so, whanne þou art lying, or falsly sweryng, or in ony oper fraude dysseyvyng þi broþer for ony wynnyng, or dost ony falsnes or wrong, or heldyst 12 aȝens trewthe, þou dost tresoun, & sellyst trewthe, þat is, crist. whan þou art fals for coneytise to fadyr or modyr, lord or mayster, or to ony oper gostely or bodyly frend, þou dost tresoun, for þou denyest trewthe as Judas dyde, & art fals, 16 *secundum* Abuile<sup>3</sup>. whanne þou falsly tythyst, in 3euynng þi tythe to hym þat schulde noȝt haue it, or in wythholdyng þi tythe fro hym þat schulde haue it, or falsly in tythyng to lytel, or in tythyng þe werse for þe bettere, or in tythyng ryȝt noȝt of 20 swyche thynges as owyn to be tythed, or in stelyng þe tythe, þanne art þou Judas-felawe, þat stale þe tythe part of þat þat come to þe comoun purs of crist. Joh xijo.<sup>4</sup> So þou stelyst þe tythe þat longyth to goddys part, þou art fals traytoure to god 24 & to holy cherche, *secundum* Abuile.

þe fyfte fote brede of wose in coneytise is gouyl. þis gouyl is xij ynche thycke<sup>5</sup>. þe firste inche in þis fote brede of gouyl is whanne þou lenyst, & of couenaunt takyst encres for þi lenyng; 28 for, but þou 3elde þat encres aȝen, þou schalt haue peyne þerfore. *extra de vsuris* c<sup>o</sup> p<sup>o</sup><sup>6</sup>; & c<sup>o</sup> 'Conquestus'.<sup>7</sup> þe secunde inche in þis fote of gouyl is whanne þou takyst for þi lenyng encres, wyth-oute couenaunt of curtesye; but þou rewarde it in þe dette, þou 32

<sup>1</sup> Matt. xxvi. 15.

<sup>2</sup> cap. 83. Causa 11. quæstio 3 [Corpus Jur. Canon. i. 666].

<sup>3</sup> Cf. p. 5, note.

<sup>4</sup> John xii. 6.

<sup>5</sup> MS. in upper margin 'Nota de xij. gradibus vsure. 1. vsura.'

<sup>6</sup> cap. 1. X. de usuris 5. 19 [ii. 811].


<sup>7</sup> Ibid. cap. 8. [ii. 813].

**E** schalt haue þe wretthe of god. ffor alle men schulde lenyn for  
 loue of god, & noȝt takyn þerfore. þe thridde inche in þis gouyȝt to accept the inheritance of anything got with usury;  
 is whan þou hast a thyng þat þi frend gat wyth gouyȝt, þe  
 4 which is deed; be it fadyr or modyr, wyif or chyld, ȝif þou  
 wytte þat he gat it wyth gouyȝt, þou muste makyn asethe<sup>1</sup> þerfore,  
 and ellys þou art gylty as he þat dyde þe dede. þe ferthe inche  
 of þis fote in gouyl is whanne þou hast a seruauȝt þat takyȝt to practise usury through a servant; to let out entrusted money;  
 8 gouyȝt to þin vse; ȝif þou be wel plesyd þerwyth, þou art  
 mayster vsurere. þe fyfte inche in þis fote of gouyȝt is whan  
 þou lenyst a man for vsurye þe monye þat an-oþer toke þe to  
 kepe, or ȝif þou borwedyst it to lene for encres, þou art a  
 12 dycyple vsurere. þe sexte inche of þis fote of gouyȝt is whanne to advance the price of anything sold on credit,  
 þou sellyst ony-tyng þe derrere to lene it to a day, ȝif þou  
 allowe it noȝt in þe paying, þat<sup>2</sup> þou hast takyn more þan þou  
 woldyst to haue ben payid in hande. þe vij. inche of þe fote  
 16 brede of gouyȝt in coueytise is whanne þou sellyst a thyng to or to a person who stands in urgent need of it,  
 him þat hath nede to byen it, & may noȝt forbere it, & þanne  
 þou sellyst it to double price; all þat þou sellyst it more aboue,  
 more þan þou woldyst sellyin it to an-oþer man, it is gouyȝt. þe  
 20 viij. inche of þis fote brede of go-|vyȝt is whanne þou seest an- [Fol. 41 b.]  
 oþer haue nede to selle corn or othir thyng, er tyme were, & þou corn-jobbery;  
 byest it at lyȝt price to paye longe a-forn. & þe corn schal  
 a-byde tyl a day, & þou knowyst wel þat þi corn schal be myche  
 24 derrere at þat day þan whan þou bowȝtyst it. & ȝif þou at þat  
 day paye hym no more, after þe price is resyn, þou takyst  
 gouyȝt. þe ix. inche of þis fote brede of gouyl is whanne þou  
 lenyst monye for a rente in morgage, & takyst þe profyȝt þerof, lending upon mortgage;  
 28 tyl þe day come of payment, and þanne þou takyst aȝen þin hole  
 payment, & rewardyst noȝt þat þou hast takyn þerof. þe x.  
 inche of þis fote brede of gouyȝt is whanne þou wyth-holdyst withholding a pawn beyond a fixed term  
 a wedde þat is leyd to a day, be-cause þe ownere payeth noȝt at  
 32 his day; al-þowȝ þe couenaunt were so, ȝit, ȝif þe wed be better  
 þan þe dette, but þou restore it to þe awnere, or ȝif þou vse a  
 wed þat is leyd þe, tyl þou be payed, ȝif it be appeyrid, but þou  
 rewarde als myche, whan þou art payed, it is gouyȝt. þe xj. inche

<sup>1</sup> MS. *a sethe*.<sup>2</sup> þat refers to it, not to paying.

partaking of the profit of a business, without sharing the losses; forcing a man to work without pay—as interest for a loan.

Laws and canons against usury.

of þis fote brede of gouyl is whanne þou takyst monye to a marchaunt, in couenaunt to haue halfe wynnyng & þi monye neuere-þe-les, but þou make couenaunt to stande to half losse & to half cost. þe xij. inche of þis fote brede of gouyl is whan 4 þou lenyst syluer or catell to a pore man, & þanne puttyst him to traunaylen in þi werkys, & ellys þou woldyst noȝt lenyn hym, & alowyst hym noȝt for his traunayle. or ȝif þe pore man may noȝt paye þe at his day, þou byndest hym be lawe to werke wyth 8 þe; & for a peny of dette, þou takyst two penyworth of werke. A gouelere doth aȝens þe old lawe. Ps.<sup>1</sup> ‘*Domine, quis habitabit in tabernaculo tuo?*’ ‘*Qui pecuniam suam non dedit ad vsuram.*’  A gouellere doth aȝens þe newe lawe in þe gospel. ‘*Mutuum* 12 *date nichil inde sperantes?*’ A gouelere doth aȝens þe byddyng of alle seyntes. xiiij. q. iij.<sup>3</sup>, & iij. q. v. *per totum*<sup>4</sup>. A gouelere doth aȝens þe constitucyouns of þe lawe of holy cherche. *Extra de usuris*<sup>5</sup>. He doth aȝens þe constitucyouns of lawe cyuyle. 16 xiiij. q. v. c<sup>o</sup> ‘*Quid dicam,*’ in *glossa*<sup>6</sup>. A gouelere is a raueynere, for he stelyth his soule fro god to þe deuyl, & raunys-schyth opere men falsely of here godd, as seynt Ambrose seyth, & *recitatur* xiiij. q. iij. c. ‘*Si quis*’<sup>7</sup>. A gouelere is a turmentour 20 of goddys pore peple, as seynt Austyn seyth, & *recitatur* xiiij. q. iij. ‘*Quid dicam*’<sup>8</sup>. A gouelere is a theef, for his gouyl is verryly thefte. xiiij. q. v. ‘*Penale*’<sup>9</sup>. A gouelere is chyld of þe deuyl, for he folwyth þe fendys werkys, for gouyl & oper synne 24 makyth man þe feendys chylde. *de penitencia distincio* j. c<sup>o</sup> ‘*hoc idem*’ in *fine*<sup>9</sup>, & c<sup>o</sup> ‘*Omnis qui odit*’<sup>10</sup>. A gouelere is most cursyd abouyn alle marchauntys & chapmen; *secundum crisostomum*. 28

Cast out these five parts of Covetousness!

þerfore, castyth out of ȝoure pytt of ȝoure herte þis fyve fote

<sup>1</sup> Ps. xiv, 1, 5.

<sup>2</sup> Luke vi. 35.

<sup>3</sup> cap. 1-4. *Causa* 14. *questio* 3 [*Corpus Juris Canonici* i. 734 sq.].

<sup>4</sup> Probably to be: c. 1-5. C. 14. qu. 5 [C. J. C. i. 738 sq.].

<sup>5</sup> X. de *usuris* 5. 19 [C. J. C. ii. 811 sq.].

<sup>6</sup> c. 11. C. 14. qu. 4 [C. J. C. i. 738]. <sup>7</sup> c. 4. C. 14. qu. 4 [C. J. C. i. 736].

<sup>8</sup> c. 13. C. 14. qu. 5 [C. J. C. i. 741].

<sup>9</sup> c. 32 D. 1. de *poenitentia* (?) [C. J. C. ii. 1165].

<sup>10</sup> c. 37 D. 1. de *poenitentia* (?) [C. J. C. ii. 1167].



brede of wose in coueytise, þat arn, Mawmetrie, Ambycyoun, nygardschipe, tresoun, & gouyll, wyth all his xij. inchys in thyknes. But opere fyve fote brede of wose in þis coueytise,  
 4 I schal telle þou an-oper day.

But for þe conclusioun of þis proces,

[*The Gardener cured of Avarice.*]

- ¶ I rede in vitis patrum þat a gardynere ȝaf to pore folk all  
 8 þat he myȝt spare of his trauayle, passyng his streyȝt lyfode, A gardener, who had been charitable all his life, became avaricious in his old age.  
 but in his age he dredde pouerte, & to ben bedrede, noȝt trustyng  
 full þat god schulde kepyn hym in his age as he dede in  
 his ȝouthen. he leste almes-dede, & ȝaf hym full to coueytise, [Fol. 43 a.]  
 12 & gaderyd hym to-gedere a gret summe of monye. þanne fell on  
 his fote a maladye, þat it rotyd, & in lechecraft he spendyd all He got a sore foot, which was to be amputated.  
 þat he had gaderyd. þanne a leche told hym þat his foot muste  
 be smyten of be þe kne, for þere was non oper bote. On þe  
 16 nyȝt be-forn þat his foot schulde be smyten of, þe gardynere, in  
 his bed, sayde to hym-self wepyng: 'whyler I gaf almes, I was But he repented  
 heyl in alle my lymes, to getyn my lyfode, & now, in my  
 coueytise, I am lame, and to-morwyn my rotyng foot schal be  
 20 smyten of. my monye is spent þer-abouten, I am a beggere.  
 Allas, þat euer gadryd I monye on hepe, to trustyn þere-vpon,  
 & leste myn almesdede! god, I crye þe mercy! whiler my trust  
 was in þe, I ferde wel; whanne I trustyd in my werdly good,  
 24 I ferde euyl, & þat is now sene in me!' In þis mournyng, an  
 aungyl com to hym, & seyde: 'where are now alle þi pense  
 & þi nobyls þat þou gadredyst? where is þin hope & þi trust  
 þat þou haddyst in þi muk?' þe gardynere seyde: 'I haue  
 28 synned! I crye god mercy! I truste no longere in wordly  
 ryches, I hope in god!' þe aungyl towchyd his foot, & it was and was cured by the touch of an angel's hand.  
 hool. þe leche com on þe morwe to smyten of his fote, & fonde  
 hym goyng at þe plow, for he had founde a bettyr leche  
 32 þan him.

þus faryn nygardys & coueytouse men. þey leuyn almes, for So fare avaricious men.  
 drede of pouert in age. þey gaderyn to-gydre myche muk,

Their foot, i.e.  
their love, is  
sore with covet-  
ousness.

& truste more *per-on* þan on god. *perfore* here fote, þat is,  
here loue rotyth in coueytise, þat þei loue noȝt god, ne holy  
cherch, ne pore peple, ne truthe, ne *vertue*. here eyze is blynde,  
for þei se noȝt how god takyth vengauens on hem in here good, 4  
þat it wastyth away, & hath no grace in here ende, to turne hem  
to *profyt*. þey se noȝt how god smyt hem in here body, *wyth*  
*sykenes* & tribulacyoun. þei be deaf also; þei here noȝt þe voys  
of þe poore peple, ne þe techyng of goddys woord. þei be 8  
crokyd in here handys, noȝt wyllýng to werke wel, to serue god  
in dewe tyme, ne þei wyl noȝt, whan þe aungyl, þe *prechoure*  
of goddys woord, techyth hem, seyn as þe gardynere sayde:  
'lord, I haue synned, & I schal no more!' for ȝif þey dyde 12  
so, here foot of loue, þe eyze of here mynde, þe handys of here  
werkys, schuldyn be curyd & hole fro fals coueytise, to seruyn  
& lovyn god & man, & to don almes-dede, & to purchasyn  
vertewys to lyuen þerby in grace here, & in blysse in here ende. 16  
but þei be so obdurate in here coueytise, þat þe more þat god  
smyteth hem, *wyth* his wreche, þe more þey rotyn in here foot  
of loue fro god ward, & þe slawlyere gon to goddys seruýse, &  
þe werse kepyn þe halyday & goddys comaundmentys, tyl deth 20  
comyth, & þanne þei deyin gracelesly. *perfore*, it were good to  
hem, as þe gardynere to crye god *mercy* & to amendyn hem, þat  
þei myȝt be curyd fro here rotyn coueytise to almes-dede, *wyth*  
grace of penaunce, þat in here ende þei myȝte come to þe blysse 24  
of heuene. Ad quod &c.

Therefore, they  
ought to amend.

## Capitulum xix<sup>m</sup>.

### De cupiditate.

More parts of  
Covetousness.

THE oper day, I told ȝou of v. fote brede of þe wose of *A*  
coueytise; now schal I telle ȝow of opere v. fote brede of 29  
þat coueytise.

I. Simony;

þe firste fote brede of þis wose is Symonye<sup>1</sup>. þis fote brede

<sup>1</sup> MS. in margin 'Symonia.'

of symonye is vj. inche thycke. [The firste inche is] whanne its six kinds :  
 pou leryd man 3evyst 3iftes for to ben orderyd. An-*oper* inche is ordination obtained with  
 whan pou 3euyt mede, or byest a benefyse, cherche, or pro- bribery;  
 4 uendre, fre chapell, or chauntrye, | for tempera<sup>ll</sup> lucre, or 3euyt purchase of a  
 to him þat pou owyst dette to, or for frenschip, but ryzt nouzt [Fol. 42 b.]  
 for charyte. þe thridde inche is chaungyng of benefyse, as to prebend;  
 chaungyn a more & a lesse, & he þat hath þe lesse schal haue exchange of  
 8 bote. þe ferthe inche is in eleccyoun of prelacye or dygnite. election to a  
 for whan a college or a couent schal chesyn here prelate, through prelacy,  
 prayere or procuryng of a lord, þei schal chese one þat is  
 onworthy. þe fyfte inche is comyng in-to relygion be procur- or admission to  
 12 yng or be prayere, for profyzt or for hope of here kyn to þe a convent obtained by the  
 couent, & nozt princypally arn receyvid for charyte. þe vj. inche intervention of  
 is in schewyng of goddys woord or in mynstryng of sacrament. a patron;  
 for he þat wyl nozt preche goddys woord, but he be payid for his payment of  
 16 trauayle, or þe preest þat wyll nozt synge masse, or heryn con- priests for  
 fessioun, or 3yuen þe housyff or *opere sacramentys*, wyth-oute ministering the  
 mede; all þis is symonye, þat is to sayn, 3if pou bygge or selle sacraments.  
 þise gostly thinges forsayde, in couenaunt made befor, and þe  
 20 preest wyll nozt don it, but he haue his couenaunt. but 3if pou The acceptation  
 3yue, or take, monye or 3iftes, nouzt in couenaunt made, but for of devout gifts  
 devocyoun for helpe of þi soule & of þi freendys in name of no simony.  
 almes, in helpyng to þe lyvyng of þe preest; þat is no symonye,  
 24 but it is deuocyoun & mede to þe þat doost it, & to hem þat  
 pou dost it fore. ffor pou þerby steryst hem þat pou 3euyt it  
 to, to pray for þe & for hem þat pou 3euyt it fore, þow3 it be in  
 schryfte, or housyff, or in weddyngges, or in massys, or in 'Placebo  
 28 & dirige,' or in *opere prayerys*. but 3if þe preest wyl nozt don  
 it, but he knowe his couenaunt, & be syker what he schal haue,  
 panne is it symonye. Symon magus began þis symonye. *Acta*  
 viij. c<sup>o</sup>.<sup>1</sup> Summe come to þe kyng Jeroboam, & 3evyn 3yftes, þat  
 32 þei myzte ben his preestys. he took redyly þo 3iftes, & þat was  
 cause of his vndoyng. iij *Regum* xij.<sup>2</sup> Gyezi, þe seruau<sup>t</sup> of  
 helyse þe prophete, was a meseiff, for he took swiche 3iftes.  
 iij *Regum* v.<sup>3</sup>

<sup>1</sup> Acts viii. 18.<sup>2</sup> I Reg. xiii. 33.<sup>3</sup> II Reg. v. 20 sqq.



## II. Theft and Robbery.

## Five kinds of theft:

## 1. open theft;

## 2. secret theft;

## 3. insidious theft, committed by lawyers,

## wives,

## or 'religious persons.'

## A wife's rearing her illegitimate child as legitimate.

## [Fol. 43 a.]

## 4. Theft within doors,

## committed by a servant,

## by a foundling;

## concealment of a thing found.

## 5. Concealment of thieves or things stolen.

þe secunde fote brede of wose in þis coueytise is thefte & 3  
 raveyn. half þis fote is thefte, & þis is .v. inche thycke. þe  
 first inche is opyn thefte; þat is, whanþou opynly, through  
 wyll, canst stele, and often hauntyst it, to susteyne þe & pine, & 4  
 were worthy, be londys lawe, to be hangyd. þe secunde inche  
 of þis half fote<sup>1</sup> brede of wose is pryve thefte; þat is, whanþou  
 takyst ony thyng priuely þat is nouȝt þin, & priuely heldyst it  
 as þin owyn, and ȝit þou art holdyn a trewe man, but þou art 8  
 a prevy theef. þe thridde inche thycke in þis half fote wose  
 of coueytise is couert thefte; þat is, whan þou hast kepyng of  
 þi lordys godys as baly, sergeaunt, or reve, þat reknyst lesse þi  
 receytys þan þin expensys so slyly, þat þe lord is in þi dette 12  
 pere þou schuldyst ben in reragys. þus slyly þou stelyst þi  
 lordys rent in couert thefte. Also a wyif þat stelyth here hus-  
 bondys godys aȝens his wyll, þat is couert thefte. or he þat is  
 relygyous, þat takyth þe godys of his hows, wyth-oute leue of his 16  
 souerayn, he is a couert theef. for neythir wyif ne relygious  
 haue propriete of þe comoun godys. Also, ȝif a wyif haue a chyld  
 in avowtrye, & þe husbond wene it is his, & letyth it ben his  
 eyre, & his owne chyld is dysherytyd thurȝ here foly; a couert 20  
 theef | sche is. þe iiij. inche thikke in this half fote brede  
 of wose is vnkyndely thefte; þat is, whan þou seruauant stelyst  
 in house mete & drynke, henne or chekyn, or oper stoor, &  
 thynkest neuere to paye perfore, or opere thynges of þi maystrys, 24  
 & ȝit þou takyst þin hool hyre, & deseruyst it nouȝt. aȝt þat þou  
 takyst more þan þou deseruyst, it is thefte. Also a chyld  
 by a foundling; foundyn be his freendys, ȝif he take awȝt of heres, wyth-oute  
 leue, aȝens here wyll, he stelyth it. or ȝif his freendys fynden 28  
 him to scole, & he mysspende his tyme in ryott, & his freendys  
 godys, & wyll nouȝt lere, he is a theef, ȝif he knowe resoun.  
 Also, ȝif þou fynde a thyng þat is lost in ony place, & þou wylt  
 nouȝt ben aknowe it, but holdyst it as þin owne, þou stelyst it. 32  
 þe fyfte inche thycke of þis half fote brede of wose in coueytise  
 is thefte of theuys felawe; þat [is], whan þou knowyst a theef,  
 & wylt takyn of him thyng þat is stolyn, be bying or ȝyfte, or

<sup>1</sup> MS. inche crossed.

wyttyngly wylt reseyuyn a theef, pou art felawe wyth þe theef. Also a balye þat may areste a theef, & letyth hym scape for mede; or iustyse, or quest, or he þat *procuryth* to saue a theef; 4 or he þat is besy to sauyn a theef be bying, ȝif þei do it for avauantage, þei arn assentyng to þe thefte, & mayntene hem, & makyn hem bolde.

- þe *secunde* half-fote wose in coueytise is raueyne, & þat is 8 vj. inche thicke. þe firste inche is comoun robrye; þat is, whan pou, be waye & wode, robbyst whom pou may, & euere waytynge to robbe on se & londe, noȝt sparyng pylgrym ne marchaunt. þe *secunde* inche is, whan pou art a fals excecutoir, sworyn to 12 do þe dedys wyth, & pou takyst þo godys to pi-self in raueyn, & noȝt spendyst hem for þe dede; pou robbyst þe dede. þe thridde inche is, whan pou art a fals dettoure, pou borowyst myche, & noȝt qwytest. & pou þat wyth-holdyst pi seruauentyng 16 hyre, pou art a raueynour be goddys lawe, þat wyth-holdyst pise dettys. Also lordys þat pelyn þe pore peple for coueytise, & takyn away here godys, & pelyn here bondemen & here tenauntys, be lordschiþ & maystrye. All þis is raueyne. Also prelatys of 20 holy cherch þat puttyn here sugettys to outrageous cost, þat is, in vysityng, & in raysinge of procuracyes vnefffully, & so what þei aske þei muste paye. Offycyallys & denys þat oftyen settyn chapetlys, to gaderyn þat þei may getyn, þowȝ þei do wrong, 24 þei recche neuere, for þei haue more affeccoun to gadere syluer þan to don correccoun. and ȝit þei do noȝt so scharpely reddour to ryche men as to pore, for ryche þey forbere for mede, & pore men þei greue wrongfully, wyth cursynges & puttyng out of 28 cherch to penaunce, to paye vnryȝtfully. þis may be clepyd raueyn & extorcoun<sup>1</sup>. Also somnours & bedels, þat dwellyn in offyce vnder hem, spare no conseyens to take what þei may getyn. Scherrevys & bayles puttyn often trewe men in gret 32 dystres, & feteryn hem, tyl þei haue made a fyne, & payin a raunsoun; but pore men, þat may noȝt ȝeue, schal be holdyn as harde as a theef for malyce, thurgh colour of here offyce. and all þat þei takyn þus is raueyn.

Six kinds of robbery:

1. common robbery,

by sea and by land;

2. dishonest execution of testaments;

3. contracting of dishonest debts, refusing to pay servants' wages,

exacting money from tenants;

4. prelates overtaxing their diocesan;

5. officials inflicting perquisites on the public;

6. sheriffs and bailiffs practising extortions.

<sup>1</sup> MS. in margin: 'Rapina & extorciones.'

- III. Sacrilege, which is of many kinds; viz. **pe thredde fote brede of wose in coueytise is sacrilege<sup>1</sup>. pis** **¶**  
**[Fol. 43 b.]** **is manye inche depe. pe ferste inche is to breke, or brenne,**  
**1. destroying or polluting of a church, or any sacred object of worship;** **| holy cherch, or to beryn away book or vestement, chalyce or**  
**any thyng pat longyth to holy cherch; or doth vylannye to ony 4**  
**place pat is propryd to holy cherche; or entryth in, wyth-oute**  
**leve, for swyche dyspyte; pise ben in pe gret curs. Alle swyche**  
**doerys arn acursyd pat in vyolens beryn away swyche thynges**  
**out of place halwyd, wyth-outyn leve, or out of vnhalwyd place 8**  
**2. withholding of church property;** **thyng pat is halwyd. pe secunde inche is to wyth-holdyn ony-**  
**thyng, wyth maystry or be wyll, pat longyth to holy cherch,**  
**ouper lande or rente, or tythe or offryng, wrongfully; pei ben**  
**3. polluting of holy places;** **acursyd. pe thridde inche of sacrilege is, whanne pou dost 12**  
**violens in halwyd place, as in schedyng of blood, or in doing**  
**leccherye; panne pou diffoulyst pe place, pat it nedyth to be**  
**4. laying hands on a priest; dragging any one out of church who has sought asylum;** **reconsyld azen. pe ferthe inche is, whan pou smytest a preest**  
**or a clerk pat hath corowne, or man or womman of relygyoun; 16**  
**or drawyst hem wyth force oute of here house, azens here wyll;**  
**or drawyst ony man out of seyntuare, pat is fled thyder for**  
**socour & for dowte of deth, or wyth-drawyst his sustenance,**  
**or dost to hym ony dyssese, to makyn hym to forsakyn pe gryth 20**  
**of holy cherch; or puttyst a man<sup>2</sup> owt of pe weye, pat hath**  
**forsakyn pe kyngys land; or 3if pou breke pe fraunchyse of holy**  
**5. spending of church goods;** **cherche in ony wyse, or 3if pou assente perto. pe fyfte inche is,**  
**whan prelate, parson, or vykery, spendyn pe godys of holy 24**  
**6. adultery;** **cherche in euyl manere, pei don sacrilege. pe sexte inche is**  
**spowsebreche, for matrimonie is a sacrament of holy cherche;**  
**7. breach of a vow of chastity;** **who-so dyffoule pat in avowtrye, he doth sacrilege. pe vij. inche**  
**is, who-so breke a vowe of chastite pat is solempne or pryve, 28**  
**8. profaning the holidays.** **relygyous or seculere, he doth sacrilege. pe viij. inche, who-so**  
**kepyth nozt pe haly-day pat holy cherche comaundyth; for**  
**holy tyme hath his tyme as holy place hath.**
- IV. False litigation effected by a dishonest plaintiff, **pe ferthe fote brede of wose in coueytise is fals chalange. ¶**  
**pat is manye inche thycke. On inche is a fals pleyntyf pat 33**  
**sekyth a cause to moote azens resoun, & feynyth a fals accyoun,**  
**and so, thurgh fals coloure, he puttyth pe trewe to trauayll & to**

<sup>1</sup> MS. in margin: 'Sacrilegium.'<sup>2</sup> MS. aman.



gret expensys, tyl he is fayn to make his pes. þe secunde inche by a dishonest defendant;  
 is a fals defendaunt þat sekyth false delaye, whan men mootyn  
 hym to defendyn his wrong, thruȝ false cautelys; & but þe  
 4 pleyntyif be wel ware, he wyll for-barre hym of þat he askyth,  
 for he wyll noȝt ben aknowe þe truthe. þe thridde inche is  
 a fals wytnes þat forsweryth hym vp-on þe book, or beryth by false witnesses;  
 fals wytnesse in cause of matrimonye. þe ferthe inche is, whan  
 8 false cysourys gon vp-on qwestys, & puttyn a man fro his ryȝt by a false jury;  
 thruȝ a fals verdyȝte, & wytnessen aȝens trewthe. þe fyfte  
 inche is aduocatys þat mayntenyn a fals cause, &, þof he alegge by lawyers maintaining unjust cases;  
 lawe, ȝit he wyll turne þe ryȝt to þe wrong, thruȝ sotylte. þe  
 12 sexte inche is a fals pletere þat vndertakyth a fals plee. for he by false pleaders;  
 kan schewe a fals euydence, & make a queste to say wrong. he  
 colouryth it so in þe lawe, þat þe falshed may noȝt be knowyn.  
 þe vij. inche is a fals<sup>1</sup> procuratour þat procuryth a fals nede, [Fol. 44 a.]  
 16 ne he lettyth noȝt, tyl he may spede þat nede, for be wyles he by false procurators;  
 begyleth men. þe viij. inche is a fals atourne þat, wyth all his by dishonest attorneys,  
 wytt, susteynyth wrong als weel as ryȝt, and ȝit he wyl be of  
 assent to letyn his maysterys cause falle, & so he is a tretour to  
 20 his clyent. þe ix. inche is a fals notarye þat makyth false solicitors,  
 letterys, libellys, or false actys, instrumentys, or ony oþer thyng  
 to hym. þe x. inche is, whanne clerk of þe kyngys crowne, of secretaries,  
 þe kynges court, or of baroune, þat makyth fals recorde,  
 24 schewyth his lordys counseyl, or falsyth his seel, or stelyth his  
 lordys avauntage. þe xj. inche is, whanne a fals iuge doth more corruptible judges.  
 wrong þan evynhed in iugement, for auauntage fauouryng a  
 wrong, or ȝif he take mede on boþe sydes, & fauouryth him þat  
 28 ȝeuyth him most, & ȝeuyth doom wyth hym þat hath no ryȝt,  
 or taryth a ryȝt be his assent.

¶ þe fyfte fote brede wose in þis coueytise is wyckydnesse, & þat V. Wickedness of many kinds, viz. apostasy,  
 is many inche thycke. On inche is renaying; whan a man for-  
 32 sakyth god, & becomyth a iewe or a sarazene, to be ryche; þis  
 is wyckydnesse. An-oþer inche is wyche-craft, charmys, experi- witchcraft,

<sup>1</sup> The repetition of the word *fals* has induced the scribe to write the preceding paragraph over again, with slight alterations only in the spelling of 'falshede' and 'qweste.' Then he begins again: *be vij. inche is a fals etc.*

mentys, coniuracions, & to rayse þe feend. all þis is wykkyd-  
manslaughter, nesse of mawmetrie. þe thridde inche is procuring of mannys  
destruction, deth. þe iiij. inche is dystroying of towne or of place, or procure  
sowing of dis- þerto wrongfully. þe v. inche is makynge dyscord betweene 4  
cord, folke. þe vj. inche is to bewryn a pore man to his lord or to  
denouncement. his mayster, to makyn hym to lesyn his good. þe vij. inche is,  
to endy3te an vngylty man of trespas or felonye.

Cast out these  
five parts of  
covetousness !

caste out of þe pyt of 3oure herte þise fyve fote brede of wose 8  
of coueytise : Symonye, Raueyne, sacrilege, ffals chalange, &  
wyckydnes, wyth alle here inches in thycknes, as I haue tolde  
3ow þis day. And thre laste fote brede wose in þis coueytise I  
schal telle 3ow an-oper day.

12

[*The Steward of King Philip of France.*]

King Philip's  
steward in vain  
coveted the vine-  
yard of a neigh-  
bour.  
When the man  
was dead, he  
went to his  
grave, with two  
witnesses, and  
put a purse into  
the hand of the  
corpse. Then he  
took possession  
of the vineyard.  
The widow  
pleaded before  
the king.

A styward of þe kyng of fraunce, Philippe in Paryse, as **¶**  
Cesarius tellyth, coueytyd þe vynezerd of his ney3boure, & myzt  
nozt getyn it in bygynge ne in 3yfte. but whanne his ney3boure 16  
afterward was deed, þe styward, wyth two false wytnessis, on a  
nyzt wente to þe grave, & doluyn out þe erthe to þe body, &  
puttyn a bagge of monye in þe hand of þe dede body, and kest  
doun azen þe erthe. þanne þe styward took to him þe vynezerd. 20  
þe wyif of þe dede playned here to þe kyng þat þe styward dyde  
here wrong. þe styward & þe false wytnessys dede recordyn þat  
þe styward bow3t it of hym, & putt a bagge of monye in his  
hand, wyth all þe hool payment þat he proferyd hym before. 24  
þerfore, þe kyng dede his audytours examyn þe wytnessis, and  
þei 3euyn doom azen þe wydewe. þe wydewe wepte. þe kyng  
had rewthe on here, & examyned þe wytnessis himself. he seyde  
to þe tone, departyd fro þe toper, 'Say to me þi Pater noster !' 28  
And he dede so. he putt hym away o syde, & clepyd to hym  
þe oper wytnesse, & sayde, 'þi felawe hath seyde to me þe  
verray truthe as his Pater noster, say þi truthe | also ! for 3if  
þou dyscorde fro hym, þou schalt be deed.' þat wytnesse wende, 32  
be þe kynges woordys, þat þe toper wytnesse had told þe kyng  
al-to-gedyr as it was don, & was aferde to dyscordyn, & he fell  
doun, and tolde þe kyng as it was done, & cryid, 'mercy lord !

The king ex-  
amined the  
witnesses, and  
by a stratagem

[Fol. 44 b.]

obtained an  
avowal.

for þi styward dyd vs do so, þat for dreed of hym, & for lucre, we wentyn vn-to þe graue for to se how he putte þe bagge of mouye in þe dede bodyes hand.' þe kyng was wroth, & restoryd  
 4 aȝen þe vynezerd to þe wydewe, & dyde þe styward & þe two wytnessys be brent qwyk.

The king restored the vineyard to the widow, and the steward and his witnesses were burnt.  
 So the King of Heaven

Ryzt so, þe kyng of heuen, in his examynacyoun at þe doom, fyndyng þat be fals coueytise, & be fals wytnessys, & fals  
 8 colours, trewe folk haue be put from here ryzt & fro here good; þanne schal he demyn suche coueytouse folk to be brent all  
 qwyk in body & in soule in fyre of helle. þerfore, restoryth  
 ȝoure wrongys, & caste out þe wose of false coueytise!

will condemn the covetous.

12

## Capitulum xx<sup>m</sup>.

### De cupiditate.

**A** THE oper day, I tolde ȝou of v. fote brede wose in coueytise, The three last parts of  
 An oper day a-forn also of oper v. fote of wose, And now Covetousness.

16 I schal telle ȝow of þe thre laste fote brede wose in coueytise.

On fote brede wose is fals marchaundyse, & þat is v. inche I. Dishonest  
 thicke. þe firste inche is lyther bergaynyng; þat is, whan þou trade, which  
 seest a man<sup>1</sup> muste sellyn his thyng for nede & for myscheef, viz.  
 20 & þe sellere is noȝt wyse, & so þou hast it half for nouȝt, and þe

same þou wylt sellyn it hym þat hath nede þerto to byn it for or the pur-  
 double more þan it is worth, & þus þou pylest þi neyȝbours of chaser's em-  
 here good lytherly. þe secunde inche is leesyng & forsweryng barrussment;

24 in þi sellyng, sparyng none othys, saying þat þi thyng is myche 2. false state-  
 bettere þan it is, & þat it coste þe myche more þan it dyde; & ments in bar-  
 in þi bygyng onythyng þou lackyst it, in sweryng grete othys gaining;

28 þe thridde inche is, whanne þou hauntyst false mesurys & 3. using false  
 weyȝtys, in bying be þe more, & sellyng be þe lesse, &, þowȝ þi measures;  
 mesure or weyȝte be trewe, ȝit þou takyst it large inward, &  
 ȝeuyst it scarce owtward aȝens trewthe. þe iiij. inche is fals

<sup>1</sup> MS. aman.



4. showing the merchandise in a favourable light;

5. concealing the defects of the merchandise.

schewyng of chaffare. whanne þou dyȝtyst it so, & makyst it to seme bettere þan it is, in a therk place, as drapers don & opere. þe v. inche is hydyng of þe truthe; þat is, whan þi thyng is fawty, þou hydest þe defawte fro hym þat byeth it, & makyst it to seme good. & corsoures þat haue false hors, þei wyll, wyth false othys, swere þat it hath no defawte, and þus is falshed vsyd on yche syde, & trewe men dysseyvid.

II. Disreputable crafts, viz.

1. prostitutes,

2. jugglers,

3. sham cripples,

4. begging intruders,

[Fol. 45 a.]

5. public buffoons,

6. heralds-at-arms,

7. professional champions,

8. dishonest tollers,

9. executioners.

þe secunde fote brede of wose in coueytise is crafte of foly, þat **III** is ix. inche thycke. On is comoun wommen, for þei sellyn here 9 body to whom þat wyll haue it, & sellyn here soule to þe deuyl, to haue here lyvyng in lust & synne. þe secunde inche is jugoulours, for þei getyn here good wyth false iapys & lesynges, 12 & getyn here lyvyng wyth wrong. þe thridde inche is faytours þat getyn mete & monye of pyteous folk, wyth wyles, as to makyn hem seme crokyd, blynde, syke, or mysellys, & are noȝt so. þe iiij. inche is lacchedrawerys þat vndon mennys dorys. 3if þei 16 fynde þe good-man at hom, þei say here good is brent, or takyn away | wyth theuys. þei seyn þei were ryche men, & now þei haue ryȝt nouȝt. summe seyn þei haue lost hors & harneys bezonde þe se. summe seyn þei are gentyll-men, & here londys 20 are sett to wedde, & so þei wyll noȝt go, tyl þei haue sumwhat. And 3if þe wyif be alone, þei folwyn here in-to þe spense, þat for dreed sche is fayn to ȝyuen hem what sche may. þe v. inche is harlotrie, makyng iapys a-forn folk, in pleyng at þe spore, at 24 þe bene, at þe cat, in ledyng berys & apys, or in swich oper vn-thryft. þe vj. inche is herowdys of armys þat in iustying or in turnementys wayten who doth best, & his name þei crye, & perfore þei haue ȝyftes, to mayntene pompe & pryde. þe vij. inche 28 is champyouns dwellynge wyth lordys, feyȝtynge in here querels, & getynge here lordys þe maystrye in wrong aȝens þe ryȝt. þe viij. inche is tollerys þat dystressyn men to payin aȝen resoun, 32 & takyn more toll þan trewth wolde. þe ix. inche is hangemen, hauynge no pyte to hange men, ne to smyten of here hevedys, for ioie of here wyynyng.

III. Gambling, including nine kinds of sin, viz.

þe thredde fote brede wose in coueytise is foly pley; þat is, **III** at þe tabelys & at þe dyse. þis fote wose wexith ix. inche thycke. 36

- pe firste inche is coueytise, for he þat pleyith coueetyth to wyne. pe secunde inche is raveyne, for he þat kepyth style fro his felawe þat he wynneth of hym, it is but raveyn. pe
- 4 thridde inche is manye othys. pe ferthe inche is getyng of veyn godys [wyth ?] lesynges, & gret synne, & ydel speche. pe v. inche is slaundre of god & of his seyntys, or ȝif þe dese com noȝt at pay, he seyth god ne his sayntys helpyn hym noȝt, but deryn hym.
- 8 pe vj. inche is euyl exauple þat þei ȝeue to opere, to don as þei do. pe vij. inche is spendyng here tyme in wast & in foly, & apeyrin here soulys, whil þei myȝt do werkys of profyȝt. pe viij. inche is corrupeyoun to hem þat vsyn to beholden myche
- 12 here pley, for þei mys spendyn here tyme also in veyn. pe ix. inche is vnbusynnes to holy cherech. It forbyddeth suche pleyis, & namely to preestys. he þat wynneth ony mony at þe tablys or at þe dyse, he muste restore it aȝen, or dele it for
- 16 here soule.

1. playing for gain's sake;  
2. keeping the gambling profit;  
3. swearing;

4. sinful profit;  
5. blasphemy;

6. giving a bad example;  
7. wasting time;  
8. seducing the lookers on;

9. disobedience towards the Holy Church.

Gambling profit to be restored.

Now, in thre dyuerse dayes, I haue told ȝou of coueytise & of xij. fote brede wose in him, & of here thycknes of inches in euery fote of hem. perfore, caste þis wose of coueytise out of

20 ȝoure herte! lat seed lyn longe to-gydere on hepe, & it wyll rote; sowe it a-brode in good lond, & it encreseyth & frutyth. Ryȝt so, kepe þi rychesse, þi muk, to-gyder on hepe, & it wyll rote & stynke in þi soule werse þan ony stynkyng wose; but

24 sowe it out a-brode in good pore peple, & it schal encrease in mede to þi soule!

Heaped up seed will rot, but sown abroad, it will bear fruit.

**I** ȝif þou coueyte an-operys good, wyth full wyll for to haue it, ȝif þou myȝt, vnryȝtfully, it is dedly synne<sup>1</sup>, þouȝ þou neuere

28 haue it, for þin euyl wyll. ȝif þou coueyte vnleffull thynges, wyth delyberacyoun & wyth full wyll, as ȝif þou doost þi besynes to haue a benefyse, or an-oper estate, or degre, vnryȝtfully, it is dedly synne, þowȝ þou haue it noȝt. ȝif þou coueyte opere

32 thynges, leeffully or vnleeffully, in wyll condycyonaȝ; as þus, ȝif þou myȝtist haue it, & noȝt offendyn god, ne harmyng þi neyȝboure, whethir þat wyll condycional be schewyd owte or nouȝt, it is venyaȝ synne or no synne. ȝif þou coueyte super-

Coveting another's good,

inordinate aspiration,

are deadly sins.

If no offence be done, aspiration is venial sin.

<sup>1</sup> MS. in margin: 'Cupiditas, quum est peccatum mortale.'

[Fol. 45 b.]  
Striving after  
excess of wealth  
is deadly sin,

unless it be sur-  
passed by the  
love of God.

Earning money,  
with sinful  
crafts, is deadly  
sin.

Minstrelsy and  
buffoonery—  
venial sins.

Withholding of  
another's goods  
is deadly sin,  
unless it be done  
under urgent  
circumstances.

fluyte or excesse to haue hem, & þat wyth a full | appetyte,  
wyth full delyberacyoun, havyng no reward to þin owyn peryle,  
ne takyng non hede of goddys vnworschippe, it is dedly synne.  
þif þou haue a coueytous loue to superfluyte of temperaill ryches, 4  
but 3it þi loue of god is aboue, it is venyal synne. 3if þou  
gete þi good vnryztfully, in ony onryztfull manere, it is dedly  
synne. 3if þou gete þi good be ony craft, be ony offyse, be ony  
werk, þat of hym-self is dedly synne, þow3 no wynnyng come 8  
pereof, it is dedly synne þat getyng, as comoun strumpettys,  
hasardourys, & such opere, & halyday-werkerys. 3if þou gete  
good be vnleffull werkys which arn venyall synne, þanne þat  
getynges arn venyall synne; as þus, 3if þou be a menstrail, a 12  
bourdour, & schewyst bourdefull woordys & many iapys for  
wynnyng, so honeste be sauýd, it is venyall synne. but 3if þou  
do it for delyzt of dyssolucyoun, þanne it is dedly synne, & þi  
getyng per-by also. but 3if þou do it for nede, to haue þi 16  
sustenaunce perby, be-cause þou canst do non oper craft to  
lyvyn by, & perfore þou vsyst suche bourdys & iapys, sauýng  
alwey honeste, þou art nozt in dedly synne. 3if þou wyth-  
holdyst opere[s] godys whiche þou owyst to restore, in purpos & 20  
in wyll nozt to zeldyn it, it is dedly synne. 3if þou wyth-holde  
operes godys in tyme of þi gret nede wyttyngly, to helpyn þe &  
þine in 3oure nede, & to sauyn þin estate & þe astate of þine,  
as it semyth be resoun to þe worthynes of þi persone, in purpos 24  
to zeldyn it als sone<sup>1</sup> as þou myzt it is venyall synne, or ellys  
no synne. but 3if þou knowe þe<sup>2</sup> ownere of þo godys whiche  
þou hast wyth-holdyn hath gret nede perto to hauyn it, þan it  
is dedly synne. Beeth ware þanne, 3e pore & ryche, þat are 28  
boundyn be wrongys or be dette to þe qwyke þat haue nede,  
or to þe dede þat haue more nede in peyne, 3oure nede þanne  
excusyth 3ou nouzt fro dedly synne, but 3e 3erne zelde to hem  
3oure dette & 3oure wrong! Also, 3if þou wythholde opers good, 32  
þow3 þe oper haue no gret nede perto, & þe nedyth nozt to  
wythholdyn it, it is dedly synne. And 3if þou haue & kepe

<sup>1</sup> MS. *sosone*.

<sup>2</sup> MS. *þo godys*, the latter crossed, the article left unaltered.



- myche ryches, *wyth* an vnordynat loue, pat sumdel lettyth þe fro largenes of expunsys, so vertu be sauyd & almes-dede, it is venyal synne. 3if þou do for coueytise ony wrong<sup>1</sup> or ony harme to þi neyhboure be þi wyl, it is dedly synne. 3if it be but a lytel harm, as an appyl or swich an-*oper* smal thyng pat þou wost wel it schal nozt dysplese þi ney3boure, þow3 he wyst it, þan it is venyal synne. Also 3if þou besye þe to do gostly werkys; to preche, to praye, or swiche *opere* holy dedys, principally for non *oper* ende & for non *oper* entent but for wordly lucre, it is dedly synne. Also, 3if þou 3yve þi stodye to ouyrdonly to tempera<sup>ll</sup> occupacyoun for lucre, wherfore þou omyttest gostly occupacyoun pat þou art bounde to for þe tyme, it is dedly synne. Also, 3if þou drede þe pat god schulde fayle þe, but þou occupied þe in vntyme werdly, & leftyst gostly werkys, all þis is dedly synne. þerfore, þe coueytouse louth bettyr a d/ & oþ. þan god; for he wyl nozt, for goddys loue, 3yue fro him to a pore man j. d/ ne oþ., þow3 þe pore aske it for goddys loue in gret nede, & he myzt 3eue it wel, *wythoute* hyndryng of his good. for loue of j. d/ or oþ., þou wylt wretthe god in brekyng þe halyday be chaffaryng, in brekyng þe byddyng of god in lying & forsweryng. þerfore, swiche coueytouse men stynkyn foulere þan wose in þe syzt of god, | & god hatyth & dyspyseth hem, for þey hatyn & dyspysen hym. Osee ix.<sup>2</sup>
- 24 ‘ffacti sunt abhominabiles sicut ea, que dilexerunt.’ Seynt Austyn seyth, ‘sythe þou schalt be punysched in peyne & in fyir of helle, pat 3yuest nozt to þe poore of þi good, how schalt þou panne be punyssched in þat fyir, þat getyst *opere* mennys 28 godys falsely?’

Keeping wealth is venial sin.

Wronging any neighbour for covetousness is deadly sin, unless the harm be a trifling one.

Performing spiritual offices for lucre is deadly sin.

Omitting spiritual occupation for the sake of profit is deadly sin.

The covetous are fouler than mire.

[Fol. 46 a.]

[Ahab and Naboth.]

- ¶ Kyng Achab<sup>3</sup>, iij. *Regum* xxj., coueytyd a vynezerd of a pore man clepyd Naboth. þe pore man wolde nozt grantyn him þat vynezerd, wherfore þe kyng was wroth *wyth* him, & be þe counseyl of þe kyng & of Jezabel his wyif, þe qween, was

Example of Ahab and Naboth.

<sup>1</sup> MS. ony wrong ony wrong.

<sup>2</sup> Hosea ix. 10.

<sup>3</sup> MS. in margin: ‘Narracio, Achab, Naboth, & Jesabel.’ 1 Kings xxi.

enfourmyd a fals pleynt on þat pore man a-forn a iuge in doom.  
 be fals wytnes, in a qweste þe pore man was dampnyd to þe  
 deth, gyltles, & so þe kyng gette þat vynezerd. for þis fals  
 coueytise, after-ward, þe kyng & þe qween bothe, be þe wreche 4  
 of god, haddyn a schamefull ende.

A shameful  
 death is in com-  
 mon to all the  
 covetous.

Therefore, re-  
 store thy  
 wrongs, and  
 give alms!

& so comounly haue alle þo þat falsly comyn to here good,  
 as verryly it is often wyth eyzen seen. wherefore, caste out þis  
 wose of coueytise, restore þi wrongys & þi dettys to holy chereh, 8  
 to dede & qwike, & dyspose þe residue of þi godys in almes to  
 preestys, frerys, to pore men, & to opere gode werkys! þus 3euyth  
 almes, & alle 3oure synes schal be clene for3euynd! 'Date  
 elemosinam, & ecce omnia munda sunt vobis' 1.

12

[*Angels and Fiends contending for the Rich Man's Soul.*]

A rich man con-  
 fessed himself on  
 his death-bed,

Exaample 2 for þe conclusioun & þe ende of þis proces. ¶  
 Cesarius seyth þat a ryche man of fals getyn good schrofe hym  
 on his dede-bedde, wyth full sorwe of herte, to an holy Abbott, 16  
 & sayde, 'Abbot, all my good I 3eue þe & to þin hows, þat þou  
 & þi bretheryn pray for me, & answer for my soule.' þe abbot  
 seyde: 'To robbe Petyr, & 3eue it Poule, it were non almesse  
 but gret synne. þe good þat þou hast falsly gett of opere men, 20  
 to wythholde it fro hem, & to 3eue it to vs, it were dampnacyoun  
 to þe, & gret synne to vs. ffor alle oure prayerys, masses, &  
 suffragys, & prayerys of preestys, & of alle cristene folk, þe  
 schulde nozt saue, 3if þou dyed in þis plyzt, but þou be of full 24  
 wyll þat restitucyoun be made to þe ownerys vp-on þi powere.'  
 þe man seyde, 'Abbot, take all my good, & restore for me to þe  
 ownerys, for I may nozt abyde þerto, my deth is ny3. & whan  
 þou hast ful restoryd, all þe residewe take to þe & to þin hows.' 28  
 þe abbot full restoryd his dettys & his wrongys, & dyd for him  
 oper almes. þe residew of a gret summe, þe abbot took it to  
 hym as þe dedys wyl was. þe deed body was brouzt to þe abbey,  
 & his bretheryn seydin þe seruysse for his soule. ffoure feendys 32  
 comyn in, & stodyn on þe lefte syde of þe cors. þe Abbot, wyth

and gave all his  
 ill-got fortune  
 to an abbot, that  
 he might make  
 restitution, and  
 keep the rest to  
 his convent.

When he was  
 dead, four fiends  
 stood on the left  
 side of the bier,

<sup>1</sup> Luke xi. 41.

<sup>2</sup> MS. in margin: 'Narracio.'

his munkys, for dreed fleddyn away, saaf on munke abode. & iiij. and four angels on the right, and they contended for his soul.  
 fayre aungelys comyn in, & stodyn on þe ryȝt syde of þe cors.  
 & on of þe iiij. feendys seyde: 'Oure freend here is deed.  
 4 þerfore, we iiij. feendys, saye we oure sawtere for his soule, & I begynne<sup>1</sup>.

"Dixit iniustus vt delinquat in semetipso; non est timor dei ante oculos eius."

pis synnere in him-self he sayde<sup>2</sup>  
 8 þat he schulde synne, noȝt euyȝt apayde.  
 Goddys dreed, a-forn his eyȝe syȝt,  
 had he neuere, day ne nyȝt.'

12 þe secunde feend<sup>3</sup> sayde:

"Quoniam dolose egit in conspectu eius, vt inueniatur iniquitas eius ad odium."

He pis hath don treccherously  
 16 In þe syȝt of god on hyȝ, |  
 þat his wyckydnes is foundyn hate  
 to his god, erly & late.'

[Fol. 46 b.]

þe thridde fende seyde:

20 "verba oris eius iniquitas & dolus. noluit intelligere, vt bene ageret."

woordys of his mowth were wyckydnesse;  
 He dyde neuere weel, to more ne lesse.'

24 þe ferthe feend seyde:

"Iniquitatem meditatus est in cubili suo; astitit omni vie non bone, maliciam autem non odiuit."

Euere wyckydnesse he thouȝt,  
 28 In his bed whan he was brouȝt.  
 Wyckyd waye hatyd he nouȝt,  
 Malyce & synne euere he souȝt.'

6 þe firste aungyl seyde to þe feendys: 'ȝe feendys haue sayde

<sup>1</sup> The following dialogue is taken from Ps. xxxv. 2-8, and occurs already in Caesarius' original story. In line 20 the MS. has *intelligeret*.

<sup>2</sup> All the verses are written like prose.

<sup>3</sup> MS. in margin: '2. demon, 3, 4.'



þoure sawtere & þoure seruyse for þis synfull soule. & now schul  
we seyn oure sawtere for þis synfull man, & I begynne :

“Domine in celo misericordia tua, & veritas tua vsque ad  
nubes.”

God lord, þi mercy

is in heuen in hyȝ!

þi truthe on erthe goth to þe skye,

to saue synnerys þat wepe hertly.’

þe secunde aungyl sayde :

“Iusticia tua sicut montes dei; iudicia tua abyssus multa.”

þi ryȝtfulnes

as goddys hylles [it is]<sup>1</sup>,

þe domys of þi goodnes

ben wel depe, wyth-oute les!’

þe thridde aungyl seyde :

“homines & iumenta saluabis, domine, quemadmodum  
multiplicasti misericordiam tuam, deus.”

þou lord, both man & beste

sauyst, and bryngyst to reste.

Euyr þi mercy meste

to man is multiplyed!’

þe ferthe aungyl seyde :

“ffilij autem hominum in tegmine alarum tuarum sperabunt.”

þe chyldeyn of mannys gettyng

vnder þi weengys, god, wryng,

In hope schul be gyed!

of mannys gettyng þis deed man is;

þowȝ he dede in erthe amys,

vnder wengys of mercy wryed he is,

& curyd wyth goddys grace!

In þis synfull wyȝt

haue ȝe no ryȝt,

þerfore hens slyȝt

ffeendys ȝe pace!’

And the soul  
was saved.

þe ffeendys wentyn away; þe aungelys boryn þe soule to blys.

<sup>1</sup> Probably the scribe's addition.

perfore, takyth contricyoun & confessioun, and makyth satisfaccyoun, pat 3e mowe haue suche an ende, to be delyueryd fro feendys wyth aungelys to þe blysse of heuen! Ad quod &c.

### Capitulum xxj<sup>m</sup>.

#### De gula.

**A** THE oper day, I told 3ou of þe wose of coueytise in 3oure pyt of 3oure herte; & now I wyll telle 3ou of þe wose of glotonye. Glotonye is pat þe bely louyth, & it wastyth bothe body & soule, & a mannys good. it plesyth myche þe feend, & gretly greuyth god. & we fynden in þe gospel pat our lord Jhesu 3af feendys leve to entryn in-to hoggys. & þei wexin wode, & 3edyn & dreyntyn hem-self in se; In signe pat of hem pat are lyche hoggys in glotonye, þe feendys haue powere to dwellyn in hem, & to drenchyn hem in þe se of helle. ffor whan a stronge man hath down an-oper, & holdyth hym be þe throte, it is hard for hym to rekeuere azen. Ry3t so it is of a man pat þe feend holdyth in þe synne of glotonye in his throte; for þe feend sekyth þe throte of man be glotonye, as þe wolf sekyth þe throte of þe scheep. for so he toke Adam & Eue, when þei etyn of þe appyl. þis synne myspleyth god; for god byddeth þe fastyn, & þi bely seyth 'nay'; god byddeth þe rysen, & go to þe cherch, þi bely seyth he is full, & muste take a reste, for þe cherche is non hare, þere men leve it þey may fynde it. And whan þou rysest, god byddyth þe prayen; þi bely seyth, 'what schal we etyn þis day? where schul we haue ony good mete or good drynke?' god byddeth þe wepyn for þi synnes; þi bely seyth, 'I am heuy as leed. I haue ben seke to ny3t for excesse of mete & drynke 3yster euyn. myn heuyd akyd. I schal no3t ben wel at ese, tyl I haue drunkyn azen.' þus makyst þou þi bely þi god. þis synne drawyth þe | to tauerne, to dyse pleyng, to leccherie, to rybawdie, to slaundre, to reste & ese, and to

The 'ooze of GLUTTONY' destroys men, body and soul.

Miracle of the swine (Matt. viii. 28).

Adam and Eve were seduced with gluttony.

The glutton makes his stomach his god. [Fol. 47 a.]

There is no sin  
in the meat or  
drink, but in  
immoderate use  
of them.  
Simile of the  
bear.

opere synnes. Glotonye is, whan þou hast a talent, *wyth*-outyn temperure & mesure, to mete or drynke. Seynt *gregorie*, iij. *moralium*, seyth þat we mowe etyn & drynken delycacyes, & noȝt synnen; for þe synne is noȝt in þe mete, ne in þe drynke, but 4 in þe apetyte & in þe talent *perof*, whan þi delyȝt is out of mesure *pere-in*. þe glotoun is lych a bere, in two condyciouns. On is þis; þe bere hath swiche a talent to summe metys, þat euer-more he lycketh *per-after*, *wyth* his tunge. so þe glotoun 8 lovyth delycacyes, þat alwey his tunge delyteth to spekyn *per-of*. An-*oper* cause is, þe bere delyteth myche in hony, and *per-fore* he goth to an heve, to a swarm of been, & lycketh away here hony þat þei trauayled fore, *secundum bartholomeum de pro- 12 prietatibus, libro xvij.*; so þe glotoun delyteth in delycacyes, þat he is noȝt aschamyd to devowre & waste þat manye opere haue sore trauayled fore, *secundum gregorium*.

The five parts  
of Gluttony.

þis wose of glotonye is v. fote brede, þat is, ouyrtymely, outer- 17 agely, ouȝrhastely, ouyrdeyntuously, & ouerbesyly.

1. Eating and  
drinking out of  
time, or

þe ferst fote brede of wose in glotonye is to ete or drynke ouyrtymely, ouȝrsone or ouyrlate. It is a foul wose to a man of age & of wyll þat wyl noȝt abyde þe tyme of etyng; for þat is 20 of lust, of which may come manye synnes. Swyche vse makyth a man to seye, 'I may noȝt faste, ne do penauns, ne go to cherch, ne bydde my bedys, for I haue a badde heved.' he seyth sooth, for his evyll vse hath made hym so. to fastyn tyl evin to getyn 24 werdly goodys, it greunyth þe noȝt; to fastyn to noon for þe blysse of heuen & for goddys loue, þat mayst þou noȝt do. Ouyrlate þou etyst & drynkyst tyl mydnyȝt, in rere soperys, in ryott & vanyte, & lyst longe in bedde on morwe. þou mysturnyst þe 28 tyme þat god ordeynyd, for þou makyst day of nyȝt, & nyȝt of day, & so þou lesyst þe tyme of bope in vanyte, at þe chesse, at þe tablys, at þe dyse, in swyche wakynge, in dysplesyng þi god, in hynderyng þi body & þi soule. ȝit þis glotony is noȝt wycke 32 ynow, but to þis glotonye & ryott þou drawyst opere fro here goodnesse.

2. out of  
measure;

þe *secunde* fote brede of wose in þis glotonye is, whan þou etyst or drynkest outragously, *wyth*-outyn mesure, & so þou 36



hynderyst pi-self of pi bodyly hele, & hastyst pi-self to pi deth,  
 er pi tyme come. pou þat lyvest þus after pi flesch, þou sleest pi  
 soule, for þou makyst pi bely pi god. 3if þou lyve after pi iolyte,  
 4 & loue vanyte, & ryott, & foly cumpany, þou kanst kepe no  
 mesure. 3if þou lyve as an ypocrite<sup>1</sup>, outhyr þou etyst faste, The fasting of a hypocrite,  
 whann men se þe noȝt, to be fayr & fatt; or þou fastyst mych, in  
 mennys syȝt, to be lene & pale, to seme gostely; þou art an  
 8 ypocrite. 3if þou faste as an averous man<sup>2</sup>, pi purs byddeth þe the fasting of a niggard,  
 faste, pi bely byddeth þe etyn; þus pi two goddys arn contrarie,  
 pi bely is large in opere mennys costys, but pi purs is euere-more  
 scarce; þou fastyst as a nygard. 3if þou faste after fysyk<sup>3</sup>, fasting according to a strict diet,  
 12 vsyng þe mesure of ypocrace & galyen, þat is lytel & streyȝt, for  
 þat is lechys fysyk; and ȝet schalt þou dye for all þat phisyk.  
 but faste þou after honeste! abyde tyl þe tyme of þe day, & take honest fasting.  
 þanne mekely & reuerently what god sende, & thanke him  
 16 þerof! 3if þou faste for pi synne, kepe mesure after þou art  
 chargyd in penaunce! 3if þou | faste after pi spiryte, þanne, [Pol. 47 b.]  
 in gret delyȝt etyst þou in loue of pi god; & þe holy gost, þanne,  
 techyth þe to holde mesure & resoun. but þe feend, wyth his Temptations of the Devil.  
 20 wyles, holdyth þe be þe throte, in begylyng þe wyth gode wynes,  
 drynkes, & delycouse metys, & byddyth þe etyn & drynken as  
 othere don, & seyth to þe, 'kepe þou felaweschip! wytt þou  
 þat men holdyn þe a nygard, & seyn þou darst noȝt etyn ne  
 24 drynken ynow.' or ellys þe fend sayth to þe, 'þou muste kepyn  
 þin hele; for þou myȝt so spare pi purse, þat þou myȝt forfare  
 pi-self.' þe fend seyth to þe, 'take, kepe, what good þou hast  
 do, & mayst do, & þat is better þan to spare mete & drynk.' or  
 28 þe feend seyth to þe, 'þou etyst noȝt only for lust of pi body,  
 but to laste in goddys seruise, & to kepe thy strengthe to

<sup>1</sup> MS. in margin; 'ypocrita quod (?) nota.'

<sup>2</sup> The preceding passage is corrupted in MS., it runs thus: 3if þou lyve as an ypocrite outhyr þou etyst faste to be fayr & fatt or þou fastyst mych to be lene & pale to seme gostly þou art an ypocrite 3if þou faste as an auerous þou etyst faste, whann men se þe noȝt to seme fayr & fatt þou etyst lytel in mennys syȝt to seme gostly þou art an ypocrite 3if þou faste as an averous man, etc.

<sup>3</sup> MS. in margin: 'de ieiunio nota & abstinencia.'

goddys worschepe.' þus, þe feend holdyth men be þe throte, in steryng hem to glotonye be swiche colourys & wyles.

3. Eating greedily.

þe thridde fote brede of wose in glotonye is, whan þou etyst **C** ouer-hastely, as it were an hownd. It is no synne to haue 4 myche good, but it is gret synne to louyn it ouer-myche. so it is no synne to etyn good mete, but it is synne to etyn it ouer-gredyly; for mete is good to man, be it neuere so delycate, so mesure be kepthe, & þe sause þerto be dreed of god, þat gredynes 8 be left; & in fyllyng of þe mete, þat þe mynde be in þe swetnes of god, þat fedyth þe soule, & fylleth þe herte. þerfore, men of relygioun haue a lessoun red at mete to fede þe soule wyth gostly fode. 12

4. Eating dainty and costly things.

þe iiij. fote brede of wose in pis glotony is for to ete ouyr-deynte metys, for þei schal do more cost at a mele þan xl. men myzte lyve by. swiche synnen in manye manerys, þat is, in gret outrage of expensys, in vsyng of mete in ouyr-gret lust, in 16 veyn-glorye, nozt only in lyberoushede but for pompe, to make manye messys.

5. Daintiness in the choice of dishes.

þe v. fote brede wose is<sup>1</sup> coryouste; to seke what mete lyketh hem most. þei delyzte in þe lust of þe flesch. þei synnen in 20 besynes of getyng þe mete, & after in delyzte of vsyng þat mete, & after in veynglorye in rehersyng how þei are fed, how manye dyuerse metys þei etyn, how coryously it were dyzt, & how iche com̃ after oper. And ȝit muste þei tellyn tryfellys, & talys, & 24 iapys, to letyn here mete synkyn. þanne, at þe laste, þe stomak seyth to þe throte, 'þou hast fylled me so full, þat I am in poynt to breste.' þanne seyth þe lykerous throte to þe stomak, 'þowȝ þou breste, I schal asayen of an-oper mess.' þanne 28 comyth veynglorye after, to reporte how þei were seruyd in mete & drynke. pis veynglorye, wyth his v. fote brede wose, makyth þe to synken in so depe in glotonye, tyl þou brakyst out, or tyl þin herte is al sett in delycacyes, þat þou hast no ioie 32 but when þou art delycatly seruyd, & whan þou mayst spekyng of swich welfare, and stodyng at o meel how þou mayst fare wele at þe next meel; & in brekyng þi fastyng dayes bodyn of

The consequences of daintiness.

<sup>1</sup> MS. in coueytise crossed.

holy cherche, or enioyned in penauns, or avowyd; or in etyng &  
 drynkyng offere on þe day & more at þe meel þan þe nedyth;  
 or etyst wyttyngly mete þat is stolyn; or a-fore mete & after,  
 4 noȝt thankyng þi god; or for glotonye þou art dystemperyd in  
 pi | stomak, in pi syȝt, in pi tunge, in pi spech, in pi wyttes, in [Fol. 48 a.]  
 pi lymes, in iangelyng, in bostyng, in proferyng to werkyn  
 maystryes, in spekyng azens resoun, in drunkeschip, in vsyng  
 8 tauernys, in stiryng opere þerto, in wastyng vitayles þat manye  
 poore myȝte lyve by. for glotony þou sweryst, lvest, cryest,  
 chydest, dyspysist, cursyst. Crisostomus seyth, & recitatur in  
 canone de consecracione distincio v. 'Nichil enim',<sup>1</sup> þat surfet of  
 12 mete & of drynk wastyth & corruptyth þe body, & ponynschith  
 wyth long sykenes, & aftyr bryngeth pi body to a foul deth.  
 Poule, Ad roman. 12<sup>2</sup>, seyth, As in þe day go we honestly, noȝt  
 ¶ in glotony & in drunkeschip<sup>3</sup>. Innocencius, in libello de miseria  
 16 condicionis humane, he seyth, mesure & temperure is so dyspysed,  
 & excesse & superfluite is so desyred in dyuerse metys & drynkes,  
 & in dyuerse causes, þat delyȝte kan no manere, & gredynes  
 excedyth mesure; wherthrugþ þe stomak is troubyld, syke, &  
 20 agreuyd, þe wytt is dullyd & apeyred, þe vnderstandyng is  
 oppressed. here-of comyth non helthe, but sykenes & deth.  
 þerfore, he seyth, þe sentens of þe wyse man, be þou noȝt to  
 lusty & to gredy in þin etyng, ne falle þou noȝt on iche delycasye  
 24 out of mesure, for in manye metys & dyuerse drynkes is gret  
 syknes, & manye for glotonye haue peryssched & deyid. hinc  
 ille Ecc. xxij.<sup>4</sup>, be glotonye deth entryd in-to all mankynde. It  
 is gate<sup>5</sup> of synnes, be þe whiche alle opere synnes entryn in-to  
 28 man. þis gate of glotonye speryd Adam out of paradys, & opere  
 also þat vsyn þat synne. Glotonye is figured Prouer. xxx.<sup>6</sup>  
 pere it is wretyn þat a waterleche or a tyke, þat is soukyng  
 blood, it hath ij. dowterys þat sayn 'bryng, bryng!' þe sowkere  
 32 is þi bely. his two dowterys glotonye & drunkeschippe. glo-  
 tonye crieth euere after exces of mete, drunkeschippu euere cryeth

Surfeit of meat  
and drink de-  
stroys the body,

and impairs the  
mind.

Gluttony the  
gate of sins.

Simile of the  
horseleech or  
tick.

<sup>1</sup> c. 28. Dist. 5 de consecratione [C. J. C. I. 1419].

<sup>2</sup> Rom. xiii. 13.

<sup>3</sup> MS. in margin: 'nota bene de gula.'

<sup>4</sup> Ecclesiasticus xxiii. 6.

<sup>5</sup> MS. in margin: 'gula quasi janua peccatorum.'

<sup>6</sup> Prov. xxx. 15.



after exces of drink. and a waterleche or a tyke hath neuere ynow, tyl it brestyth; so pi bely hath neuere ynow but euere cryeth, '3eve me more,' tyl it endyth wyth deth.

Four manners  
of death for a  
glutton.

glotonye sleyth glotouns in iiij. manere of deth: In deth of **E** kynde, in deth of synne, in deth of euyth name, & in deth of 5 helle. Prouer. xxij.<sup>1</sup> 'Propter crapulam multi perierunt & obierunt.' perfore, castyth out pis wose fro þe pytt of 3oure

Appetite caused  
by hunger is no  
sin.

body! 3if þin appetyte be in mesure as nede of hungryr com- 8 pellyth þe & no more, þanne is þin apetyzt no synne, ne þi delyzt folwyng in þin etyng, 3if it be moderate. 3if þin appetyte,

Taking delight  
in one's food is  
venial sin.

Breaking a  
bidden fast,

nedefull to mete, haue an appetyzt of delyzt & of lust in þe mete, þanne it is venyal synne. 3if þou breke a bodyn fast of holy 12 cherch, but 3if it be in nede, or but þe lawe 3euyth leue, it is dedly synne. whan seculere or relygyous etyth flesch in tyme forbedyn be holy cherch, wyth-outyn leefull cause, it is dedly

and habitual  
delight in deli-  
cacies are deadly  
sins.

synne. 3if þin appetyte of etyng be wyth lykyng & lust, & wyth 16 ouyrdone effect to þat ende for to cleue to delyzt of mete, þane is it dedly synne. 3if þou haue suche a consuetude þat makyth alf þi lyif be put in swiche delyces, it is dedly synne. 3if þou

Drinking more  
than is needful  
is venial sin,  
but drinking  
immoderately is  
deadly sin.

drynke more or oftere þan þe nedyth, it is venyal synne<sup>2</sup>. 20 whanne þou drynkest out of mesure, vnordynatly, more þan dyscrecyoun of resoun wyth, so þat þi mynde is effreynyd in lykyng, þat þi lykyng is more to þe drynk for þe tyme þan to god, þanne is it dedly synne. And also, whanne þou hast longe 24

Intoxicating  
one's self or  
others is deadly  
sin.

[Fol. 48 b.]

in vse to be drunken, or whanne þou byddest, or styrrest, or doost an-oþer to drynkyn for entent to makyn hym drunkyn, þat þou myzt dulle his | wytt, his mynde, his resoun, for to dysceyvin him, it is dedly synne. 'quia peius est auferre proximo 28 vsum rationis quam bonum temporale,' secundum doctorem. It is more synne to take fro þi neyhbour his resoun þan his temperal good.

<sup>1</sup> The quotation is from Ecclesiasticus xii. 2.

<sup>2</sup> MS. in margin: 'Gula que est mortale peccatum & que veniale.' The gloss has been injured by the binder, and restored by a later hand.

[*The Peasant asked to the King's Bridal.*]

¶ libro de dono timoris<sup>1</sup>. A plowman was bedyn to a kynges  
 brydale, wyth opere. be þe weye thedyrward, he hadde thrust.  
 4 he fonde stynkyng & trubly watyr, & be-gan to drynke per-of.  
 his felawys prayed hym to abyde awhyle, and at þe brydale he  
 schulde drynke good wyn ynow. he wolde noȝt abyde but  
 fylled his bely of þat stynkyng watyr, in so myche þat euere-  
 8 more he brast out horryble stynch. whanne he com to þe  
 brydale his felawys were letin in, & he, for his stynche, was  
 schett out.

A peasant was asked to the king's wedding.

But he drank foul water on his way,

and when he arrived, he was shut out because he stank.

Ryȝt so, alle men are bedyn in þe gospell to come to þe kynges  
 12 brydale of heuen, þat is, to his blysse. but glotouns & drunke-  
 lewe thrusten in þe weye of here levyng here, & drynke so  
 myche stynkyng watyr of delyces, in excès of glotonye & drunke-  
 schipp; þanne, whane opere schal entre þe blysse of heuen for  
 16 swetnes of here abstynens, þanne schal þo glotouns for here  
 stench of drunkschipp be speryd out for euere. perfore, castyth  
 out of ȝoure pytt of ȝoure body þis wose of glotonye, þat be  
 swetnesse of abstynens ȝe mowe entre þe kyngdam of heuene!  
 20 Ad quod &c.

Gluttons and drunkards

shall be excluded from Heaven.

*Capitulum xxij<sup>m</sup>.**De Gula.*

¶ THE oper day, I told ȝou of þe wose of glotony in fyve fote  
 24 of brede, now schal I telle ȝou where þis wose of glotonye  
 begynneth & waxit. At þe tauerne often þe glotonye be-  
 gynneth. for þe tauerne is welles of glotonye, for it may be  
 clepyd þe develys scolehous & þe deuelys chapel, for þere his  
 28 dyscepples stodyen<sup>2</sup> & syngyn, bothe day & nyȝt, & þere þe deuyl  
 doth meraclys to his seruauenty. God, in his chapel of holy  
 cherche, makyth blynde men to se, crokyd to go, dombe to

Growth of gluttony.

The tavern

is the Devil's school and chapel,

<sup>1</sup> MS. in margin: 'Narracio.'

<sup>2</sup> MS. in margin: 'Gula discipuli scola est diaboli.'

where he shows  
his miracles

speke, deefe to here, & to haue alle here ryzte wyttes; but þe feend, in his chapel of þe tauerne, schewyth his myraclys. he takyth away mannys feet, þat he may noȝt go, & his tunge, þat he may noȝt speke, alle his wyttes & his bodyly strengthe. 4 þise myracles doth þe feend in þe tauerne.

and his lessons.

Now here ȝe what lessoun he techyth his clerkys in þe scole of þe tauerne. he techyth hem glotonye, leccherye, for-sweryng, slaundryng, bakbytyng, to scorne, to chyde, to dyspyse, to 8 reneye god, to stele, to robbe, to fyzte, to sle, & manye opere swiche synnes. And þus he heldyth hem be þe throte of glotonye in þe scolehouys of his tauerne. he techyth his dyscyples to mysgouerne here tungys.

12

By the fig-tree  
(Matt. xxi. 19) is  
understood an  
evil tongue.

be þe tre þat crist waryed, whanne he fonde pere-on but levys, is vnderstonde euyl tunge. for be levis is vnderstonde euyl woordys, and as it is euyl to telle þe levys on a tre, so it is euyl to telle þe synnes of an euyl tunge. out of þis 16 tre, þat is, euyl tunge, springen braunches, þat is, x. synnes<sup>1</sup>, as ydeyl speche, veyn avauntyng, losengerye, bakbytyng, lying, sweryng, stryvyng, grucchyng, frowardnes, slaundre.

Its ten branches  
are the sins of  
the tongue.

1. Idle talk,

[Fol. 49 a.]

its manners.

þe firste braunches<sup>2</sup> v. I schal tellyn now. þe first braunche 20 is ydel speche<sup>3</sup>, as iangelerys. for þis synne þei lesyn þe godys þat þei myȝte, or schulde, do. also þei lese þe tresour of þe herte, & fyllen it wyth vanytes. | in þis speche men may synnen in v. maners. þe first is outrage in here woordys, as a clapp of 24 a melle, þat neuere wyll be styлле. þe secunde is veyn woordys, male-apert, in iangeling, in tellyng of thynges, & often þei are false & lyerys. þe iij. manere, summe vsyn veyn woordys in sotyll speche to plesyn þe hererys, to makyn hem lawgh. þe 28 iiij. manere, summe vsyn veyne woordys in lesynges & bourdys. þe v. manere, summe vsen veyn speche in scornynge of gode men þat don wel, for þei wolde drawyn hem fro þat vse of goodnes. for he þat thruȝ his tunge sleyth a man, or drawyth 32 hym fro good to euyl, hath no more thank of god þan a kyng

<sup>1</sup> MS. in margin : 'nota io.'

<sup>2</sup> MS. goes on : 'is ydel speche as iangelerys,' afterwards crossed.

<sup>3</sup> MS. in margin : 'vaniloquencia.'



wold kun a man þat had sleyn his sone, & born away his tresour.

- ¶** þe secunde braunche of þe euyll tunge is avauntyng<sup>1</sup>. for <sup>2. Boasting</sup>  
 4 he þat avauntyth him is a theef to god, for he takyth away þe worschiþ þat schulde falle to god. & on þis braunche hange  
 v. levis, þat is, v. manere avauntyng. oon is of þing þat hath  
 ben, anoper is of thyng þat is now, þe iij. of thyng þat schal  
 8 be, þe ferthe is couert, þe fyfte is sotylte. þe ferst leef is  
 avauntyng of thyng þat hath be don; as þei þat reherse þat <sup>of actions,</sup>  
 þei haue don, to be holdyn dowty, & þat men schulde knowe  
 it, to haue a gret name. Anoper is avauntyng of godys þat <sup>of wealth and nobility,</sup>  
 12 þei haue, as rycches, & nobylte of kyn, or of frendys, or of  
 strengthe, & þei fare as þe cuccuke, þat syngyth but of him-self.  
 þe iij. is bostyng of thyng þat may noȝt be ȝit; as þei þat seyn <sup>of purposes.</sup>  
 þei schal makyn þis & þat, as castellys or cherche, howse  
 16 or suche an-oper werk. þe iiij. is couert bostyng; as þei þat  
 couertly doth, & dare noȝt for schame preysin hem-self, but all <sup>Contempt for the actions of others.</sup>  
 þat oper doth þei<sup>2</sup> dyspyse & lakke, as þowȝ þei cowthe do  
 mych bettere þan þei. þe v. is sotyl bostyng, þat is, of hem þat <sup>False modesty.</sup>  
 20 woldyn men preysed hem, & helde hem gode men, & dare noȝt  
 boste opynly, for men schulde holde hem gode & meke. Alas!  
 alas! seyth seynt bernard; þis is a dulefull bostyng, for þei  
 makyn hem-self deuelys þat woldyn be holdyn aungelys. but  
 24 ȝif on seyde to hem þei myȝt no werse be þan þei are, þei  
 wolde be ryȝt angry.
- ¶** þe iij. braunche is losengerye, & þei þat hauntyn it arn þe <sup>3. Flattery,</sup>  
 deuelys norsys, for þei norsche men to lyg longe in here synne,  
 28 & wyth here flateryng, þei make men to go boldely to helle  
 ward. for as men þat wyll takyn a bere anynten his waye <sup>compared to trapping a bear.</sup>  
 wyth hony, to makyn hym to fallyn in a pytt, so þise losengerys,  
 wyth flateryng, ledyn a man be veyn-glorye in-to þe pytt of  
 32 helle. þis synne of þe tunge is departyd in-to v. partys<sup>3</sup>. þe  
 ferst part is þe synne of flatererys. ȝif a man haue don wel, or <sup>Praising a man for his good actions.</sup>  
 sayd wel, þei telle it him, to don hym haue veyn-glorye, but þei

<sup>1</sup> MS. in margin: '2. jactancia.'

<sup>2</sup> MS. þe.

<sup>3</sup> MS. in margin: 'peccatum lingue diuiditur in quinque partes.'

False praise.

wyl noȝt tellyn hym his foly. þe ij. part is of hem þat glose wyth lesyngys. for 3if a man dō lytel good, þei wyll, wyth lesynges, make it myche more, & þise, in holy wrytt, are clepyd false wytnessys. þe iij. is thruȝ slye woordys & fayre to make 4 a man wene þat he hath vertu & grace in hymself, whan he hath non. & þerfore, in holy wrytt, þei are clepyd charmers,

[Fol. 49 b.]

for þei | charme a man so wyth slye woordys, þat he levyth bettere here talys þan him-self, & trowyth bettere þat he 8

Echoing another's words.

heryth þan þat he seeth. þe iiij. part is of hem þat seyn, 'Syre, 3e seyn sooth,' or ellys, '3e do wel,' be it neuere so euyl, & prayse & turne to gode all þat a man seyth, be it good or euyl, & seyn it is good, to folowyn his wyll. þerfore, in holy 12 wrytt þei are clepyd Eccho. Eccho is a voys þat reboundyth aȝen, whan a man spekyth aȝen a wode, or aȝen an hyll, & soundyth þe same woord þat he seyth, be it good or euyl.

Concealing another's sins.

þe v. part is of hem þat couere þe synnes of hem þat þei 16 wyl flaterre, and þerfore þei are lykenyd to a foxis tayl, & are clepyd tayles in holy wrytt, for þei kouere þe synnes of ryche men for loue or dreed, as a tayl koueryth þe foul ende of a beeste. losengers, in þe book of kynde, are lykenyd to 20 a mermayden of þe se. it hath a body as a womman, & a tayl as a fysch, & clawys as an eryl. and sche syngeth so merye in þe se, þat sche makyth þe schipman to slepe, and þanne sche drenchith hym. ryȝt so, losengers makyn men to 24 slepyn in here synne, tyl þei deye þerin.

4. Backbiting. Simile of the adder.

þe iiij. braunche is bacbytyng. A bacbytere, in þe book of 28 kynde, is þe feendys scolere, & he is lykenyd to an eddere. ffor salomon<sup>1</sup> seyth, as þe eddere þei byte & sle iij. at oo strook, 28 þat is, þe bacbytere, þe herere, & him þat he bacbyteth. On þis braunche hange v. levys<sup>2</sup>. þe first leef is whan þe bacbytere contryuyth ony wyckydnes or lesyng to brynge opere men in-to blame. þe secunde leef is whan þei heryn euyl of 32 opere, þei telle it forth, & saye more þerto of here owne hevyd. þe iij. leef is whanne þei make a mannys goodnes to be sett

Divers kinds of backbiting.

<sup>1</sup> Prov. xxiii. 32.<sup>2</sup> MS. in margin : 'nota quinque folia detractoris.'

at nouzt, & so pei etyn him hole. pe iiij. leef is whan pei etyn  
 a man nozt al hole but pece-mele, and, zif pei durste byte more,  
 pei wolde. for whan a man wyl preysin an-oper, pe bacbytere  
 4 wyl afferme it. he makyth pere a bytt pat menyth euyl, he  
 sayth it is sooth, and zit, he sayth, pere is a fawte pat me  
 forthynkyth, and pus, through a pryve envie, he takyth a bytt.  
 pis is pe scorpioun, pat fawnyth wyth pe heved, & styngeth  
 8 wyth pe tayl. pe v. leef is whan he turnyth it to euyl pat may  
 als weel be good as euyl, & per-fore he is a fals domys-man.

Simile of the  
 scorpion.

¶ pe v. braunche of euyl tunge is lying on a trewe man<sup>1</sup> falsely. 5. Lying.

& as men may falsyn pe popys bulle & pe kynges seel, as he  
 12 schal be demyd to deth pat falsyth pe kynges monye or his  
 seel, so schal a lyere at domys-day be demyd to deth endeles. The liar shall be  
 A lyere faryth as a badde peny amonge gode, & as pe chaffe condemned to  
 among pe corn, and crist seyth in pe gospel, pe feend is fadyr  
 16 of lyerys<sup>2</sup>. A lyere is lykenyd to a bryd clepyd gamaltan. pis

Simile of the  
 chameleon.

bryd lyveth be pe eyre, & hath no-thing in hym but wynde. he  
 wyl chaungyn hym to alle colourys pat he seeth. On pis  
 braunche, lying, hange iiij. levys. on manere lesyng is bren-  
 20 nand, an-oper plesyng, pe thridde noyand; & iche of pise iiij. is  
 synne. ffor seynt Austyn seyth, pouz a man do good to an-oper  
 thruz lesynges, he noyeth hym-self, wherfore it is brennand.  
 but lesynges | of pise iaperys pat bourde wyth lesyngys to [Fol. 50 a.]  
 24 make men solace, pei lye plesande. but pei pat lye to noye  
 opere men, & wylyng to hynderyn hem, synnen dedly. Out  
 of pis branche springen falshede, gyles, & dyspyzt.

[*Julius and Julian building a Church.*]

¶ Ex<sup>3</sup> legenda lumbardica<sup>4</sup>. Julius & iulianus fratres, edifi- Julius and  
 29 cantes ecclesiam, omnes transeuntes per locum illum eos de Julian, while  
 mandato imperatoris theodosij iuuare tenebantur. Quidam illic building a  
 cum curru transituri vnum de socijs suis super currum iacere church, re-  
 32 fecerunt, & eum operientes quasi mortuum, cum ad locum quised the help  
 edificij peruenissent, inuitati a sanctis, vt eos iuuarent, respon- of the passers-  
 by.  
 Some men pass-  
 ing with a cart  
 made a fellow  
 lie across, as if  
 he were dead.

<sup>1</sup> MS. in margin: 'mendacium.'

<sup>2</sup> John viii. 44.

<sup>3</sup> MS. et.

<sup>4</sup> MS. in margin: 'Narracio de mendacio.'



So they pleaded derunt se mortuum ducere ad sepeliendum, & ut. eos iuvare  
 that they had to bury their com- nequibant. Quibus sancti: 'Quare mentimini? Ite, & sicut  
 panion. But their lie was dicitis, fiat vobis!' Cum pertransissent excitantes socium suum  
 turned into truth. inuenerunt mortuum. Ecce mendacium, qualiter nocuit!

4

[*The Lawyer who lost all his Convent's Cases.*]

A successful  
 lawyer entered  
 a convent.

But he lost all  
 its cases,

because he now  
 felt bound to tell  
 the truth.

Jacobus de Vitriaco<sup>1</sup>. Quidam magnus aduocatus ordinem cisternencem intrauit, qui frequenter pro causis abbacie defendendis mittebatur, & semper succumbebat. cui abbas et monachi indignati dixerunt: 'quomodo tu semper in causis nostris succumbis, qui in seculo existens semper in causis preualebas, in causis aliorum?' quibus ille respondit: 'cum essem secularis, semper mentiri non timebam, sed per mendacia & fraudes aduersarios superabam; nunc autem, quia non audeo dicere nisi verum, semper succumbo.' sic promittitur esse in claustro. sic promittitur, quia aduersa patientes pro veritate in hoc mundo erunt in claustro celi in futuro; etiam per mendacia preualentes in hoc seculo erunt in claustro inferni in futuro, nisi peniteant.

perfore, levyth 3oure lesynges, & spekyth trewthe! for trewthe is þe way to heuenþ blysse. Ad quod &c.

20

### Capitulum xxiiij<sup>m</sup>.

#### De gula et vicijs lingue.

THE oper day, I told 3ow of þe wose of glotonye, where it begynneth and encrethyth, þat is, in þe tauerne. I telde 3ow þanne þat glotonye makyth þe tunge to spekyn euyl<sup>2</sup>, & out of euyl<sup>2</sup> tunge springeth x. braunchys. þe v. I telde 3ou þe oper day, þe opere v. I schal telle 3ow now.

More sins of the  
 tongue.

6. Forswearing, þe vj. braunche of euyl<sup>2</sup> tunge, & þe firste as for þis day, is forsweryng. euyl it is to lye, but werse it is to forswere. on

<sup>1</sup> MS. in margin: 'iterum narracio de mendacio.'

<sup>2</sup> MS. in margin: 'de vicio lingue.'

- pis braunche of forsweryng hange vij. levys. þe ferst is whan  
 on sweryth ryzt and gladly. god forbyddeth nozt to sweryn  
 trewthe in nede, but he forbyddeth to haue lykyng in sweryng.
- 4 þe ij. leef is to swere lyztly for nouzt; & þat god forbyddeth  
 in his comaundmentys. þe iij. leef is whanne men sweryn  
 customabely at iche woord, & recke neuere how. 3if þei louyd  
 god, þei wolde be a-schamyd & a-dred to clepyn god to record
- 8 at iche ydel woorde. for god byddeth þe nozt swere but, 3a, 3a;  
 nay, nay; saaf in gret nede. þe iiij. leef is whanne men sweryn  
 folly, & þat may be in manye maners, as whan a man sweryth  
 ouersone for wretthe, & whanne he hath don, he repentyth hym;
- 12 or whan a man sweryth to don a thyng þat may nozt be don,  
 wyth-outyn synne; or whan men sweryn in certeyn for a thyng  
 þat is in dowte; or whan a man behotyth an-oper a thyng þat  
 he may nozt perfourme; or whan men swere, be it for ouzt or for
- 16 nouzt, be goddys creaturys, as be sunne, or mone, or fyre, or  
 faderys soule, or moderys soule, or his hevyd, or his hood, or ony  
 swich opere oth. for it is azens goddys lawe to drawe ony swich  
 creature to wytnesse, but oure lord god only, for þanne he doth
- 20 þe honour to hem | þat he schulde do to god. And when a man [Fol. 50 b.]  
 sweryn be þe book in þe which goddys woord is wretyn, þei  
 swere be god. And 3if þei swere be seyntyng, or be ony relykes  
 of hem, þei sweryn be god & be hem also. þe v. leef is when
- 24 men sweryn vyolently, as be god, or be ony of his sayntes, or be  
 his soule, his body, his herte, his flesch, his bonys, his peyne, his  
 deth, his feet, his nayles, or be ony of his oper lymes. þanne  
 þei rende god iche lyme fro oper, and arn werse þan iewys, for
- 28 þei rentyn hym but onys, and swiche swererys rendyn him iche  
 day newe. & þe iewys braken nozt his bonys, but þei brekyn  
 his bonys, & iche lyme fro oper, & levyn non hole. þe vij. leef is
- 32 sweryn be cautelys. but god takyth an othe after þe symple  
 vnderstandyng, & nozt after wyles & slezytes. when a man  
 sweryth, 'so god saue me or helpe me,' 3if he sweryth fals, he  
 puttyth fro hym goddys helpe & his kepyng, & all þat he hath
- 36 of god. þe vij. leef is when a man, be his owyn wyl, brekyth his

which is of seven  
kinds, namely  
1. swearing  
readily,

2. swearing in  
vain,  
3. habit of swear-  
ing,

4. frivolous  
swearing,

5. violent  
swearing,

6. perjury,

7. breach of  
promise.

trewthe, for he þat hotyth thruȝ truthe, & fulylleth it noȝt, is for-sworn, for truthe vnkept & othe brokyn is all on.

7. Quarrelsomeness

of seven degrees, viz. contradiction,

dispute,

contempt.

(The contemptuous man compared to a porcupine

or a wicked dog.)

Revilment.

reproach,

menace,

raising of discord.

8. Murmuring.

[Fol. 51 a.]

þe vij. braunche of euyl tunge, & þe secunde as for þis day, **B** is chyding and stryvyng; for þat plesyth þe feend myche, & no- 4 thyng more, & it dysplesyth most god, as Seynt Austyne seyth, for god louyth most pes<sup>1</sup>. þis braunche hath vij. levis: Oon is stryif, an-oper is chydyng, þe iiij. is dysdeyn, þe iiij. is mysseying, þe v. is repreef, þe vj. is manas, þe vij. is reysing of discord; 8 when men lyuen in pes, þe feend steryth hem to wretthe, & þenne comyth stryif & discord. & as after fyir comyth smoke, so after ire & stryif comyth kontek & chydyng. þis begynneth, whanne on wyll mayntene þat he seyth, & þat an-oper sayth, 'nay,' & 12 þus þei come to chydyng. after chydyng cometh dysdeyne; as whanne on pryketh an-oper wyth vyleyn woordys. for a vyleyn woord is scharpere þan a rasour<sup>2</sup>, & more peryschande þan an allys-poynt. suche men are lyche a beeste of Inde þat is clepyd 16 a portepyn<sup>3</sup>. þis beeste, whanne he is wroth, he casteth out of his scharpe pyennes spytefully at hym þat he is wroth wyth. Also þei are lyke a dogge þat berkyth and byteth whom he may. after dysdeyn comyth myssaying & werying. holy wrytt 20 seyth, who-so weryeth his neyȝboure, is weryed of god, and Poule seyth<sup>4</sup>, þei schal noȝt haue þe kyngdam of god. after myssaying comyth repreuyng, & þat is wyckedere þan werying; as whanne a man repreuyth an-oper of synne þat he hath don, or 24 of pouert, or of pore freendys. after þis repreef comyth manas, þat styreth men to ire, & þanne þei gynne bate, & leue noȝt, tyll on be avengyd. after þis comyth raysing of discord, & þat is werst of alle þe opere, for it fordoth þe loue bi-twene freendys, 28 & fordoth pes, & rayseth werre, & swiche folk god hateth.

þe viij. braunche of euyl tunge is þe synne of grucchyng<sup>5</sup>. **C** & it are þei þat, whanne þei are wrothe, dare noȝt answerē, but momyl þe deuelys bedys, whedyr þei be greuyd wyth god or 32 man. for þis synne god made Dathan & Abyron synkyn to helle.

<sup>1</sup> MS. in margin: 'pacem plus diligit deus, nota 7.'

<sup>2</sup> Ps. lii. 2.

<sup>3</sup> MS. in margin: 'exemplum de maligno.'

<sup>4</sup> 1 Cor. vi. 10.

<sup>5</sup> MS. in margin: 'de minacia.'



and for þis synne god sente fyir fro heuen, & brente chore & C & l<sup>1</sup> of his cumpanye in wyldernes. and for þis synne þe iewys lostyn þe land of beheste; whanne oure lord had fed 4 hem xl. wynter in wyldernes, þanne none entryd but calaphe & Josue, and þei were <sup>M</sup>DC., & alle dyed for sorwe. þis braunche hath ij. leuys<sup>2</sup>: on is grucchyng azens god, an-*oper* is azens man. ffirst azens god, for dyuerse skylles: on, for a man þat 8 hath lost grace, wyl be aboue god, so þat god fulfylle noȝt his wyll. he grucchyth, & seyth þat god doth him wrong. as þe holy gost makyth men to seyn in here hertys, 'Deo gracias,' so þe feend makyth his men to synge þe song of helle, þat is, 'allas & 12 welleaway.' þus þei grucche, ȝif god sende hem angyr of herte, or sykenes, or pouerte, or outerage wedyr, or fayling of frute, or dere ȝerys, or ȝif god sende a man werdly good, & take fro an-*oper* his good. þanne þei seyn þat god is noȝt ryȝtwyse, & 16 blamyn hym for his dede. þus þei grucche azens god, for he doth azens here wyll & here lust. Also þei grucche azens man<sup>3</sup>, as seruauuntys azens here mayster or maystresse, or as chyldere azens fadyr or modyr, or as pore men azens ryche, or as bonde- 20 men azens here lordys, or as lay-men azens preestys, or as frere, munke, or chanoun, azens here abbot or priour. In alle þise statys þe synne of grucchyng is vsed, ȝif þei be bodyn to do þat hem luste noȝt.

Example of  
Dathan and  
Abiram.

Murmuring  
against God.

Murmuring  
against man.

**D**e ix. braunche of euyl tunge is frowardnesse. grucchyng is 9. Frowardness  
25 euyl, frowardnesse is werse. frowardnes comyth fro þe herte, but þe tunge schewyth it out thurgh ouer-thwerte woordys. for he þat is froward folwyth neyþer skyl ne resoun, but he wolde 28 all thing were don at his wyll. he wolde men plesyd him, but he wyll plese no man. Salomon<sup>4</sup> seyth, suche a man may noȝt fayle of euyl endyng. as grucchyng is azens god & man, ryȝt so, suche harde hertys arn froward to god & man. þis braunche 32 hath iiij. leuys. þe firste is when þe herte is sturdy, & froward, & euyl-wylly, & wyl noȝt bowe to goddys counseyl. an-*oper*

in despising  
God's counsel

<sup>1</sup> The number is two hundred and fifty in Num. xvi. 35.

<sup>2</sup> MS. in margin: 'nota duo. 1. Minacio contra deum.'

<sup>3</sup> MS. in margin: 'Menacio contra homines.'

<sup>4</sup> Prov. xvii. 20.

and his com-  
mandments, in  
rebellin<sup>g</sup> against  
chastisement  
and reasonable  
reprimand.

leef is whan þei wante wyȝ to fulfyllen þe comaundmentys of god. þe iij. leef is whan þei wyl noȝt mekely suffere chastysing, as þei are worthy. þe iiij. is whan þei forsake resoun, and wyl noȝt leryn mekely þat here freendys techyn hem, or take it at dyspyȝt, & wyȝ noȝt do pere-after, but rathere þe contrarie. also þei are rebell to goddys counseyl. ȝif men teche hem soulehele, þei scornyn hem. also þei are froward to kepe goddys comaundmentys, and ȝif a man repreue hem of here foly, anon þei excusyn it, wyȝ lewyd skylles, & mayntene here owyn foly; & þe more þey excusyn him þe more þei encresyn here synne. And ȝif god<sup>1</sup> wyl chastyse hem anon, þei wyȝ seyn, ‘lord god, what haue I don, þat I am þus greuyd for nouȝt?’ & ȝif þus, þat schulde be medycyne, þei turne to venyme. Also, pere arn summe þat wyl noȝt lerne for<sup>2</sup> techyng, but fallyn in erreure, in heresy, in lollardrye, & mayntene here owne opynyouns.

16

10. Blasphemy. þe x. braunche is slandryng of god & of his seyntyȝ, or to speke aȝens þe sacramentys of holy cherch; as charmeris, or wyȝtes, or swererys, þat wyȝ othys dyspysen goddys body. þei faryn as a wood hound þat knowyȝ noȝt his mayster, but byteth hym. god seyȝ in þe gospel<sup>3</sup>, he þat synneth aȝens þe holy | god in slaundryng his god, it schal noȝt be forȝouyn him in þis world ne in þe oȝer; þat is for to seyne, vneth it schal be forȝeun hym, for vneth ony swiche slaunderere of god or of hys sayntes in cursed othys begynneth ony tyme to repentyn hym, ne to cese of his sweryng & of his blasphemye. but ȝet pere is no synne but god wyl forȝeun it, ȝif man repente him þer-of, & amende him.

28

The ooze of  
gluttony is the  
fostering ground  
of the tree of  
evil tongue;

ffrendys! here-beforn I haue told ȝou of glotonye & drunke-  
schipp, þe whiche is þe synne of þe throte. & out of þis  
glotonye, þat is a wose moyst & wete, springeth out at þe  
mowth ofte, in þe feendys scolehowys of þe tauerne, a tre, þat  
is, euyȝ tunge. þis wose, I tolde ȝou here before, is v. fote brede,  
þat is for to sayne, it is in v. manerys. þe tre euyȝ tunge, þat  
springeth out of þe wose of glotony, hath x. braunchys, þat is,

<sup>1</sup> Added in margin.<sup>2</sup> To mean *fro*.<sup>3</sup> Matt. xii. 32.

x. spyces, & iche of þo spyces hath manye levis, þat is, many circumstauncys.

Medyceyne here-of is, ferst to caste out þe wose of glotonye & of drunkeschyp<sup>1</sup>, þat þe tre of euyl tunge, wyth alle his braunchys & wyth alle his levys, may drye & welke. cast out the coze, and the tree will wither!

[*The Vision of the Pilgrim who spent his Cloak for Drink.*]

¶ Cesarius tellyth<sup>1</sup> þat a pylgrym ȝaf his slaveyn for to drynke  
8 myȝty wyne ynow. he dranke so myche, þat he was drunke, & hadde no mynde ne resoun, but ferde as a deed man. þat same nyȝt, his spyrite was rauyssched, & led to placys of horryble peynys. þere he seyȝ þe prynce of helle sytten on a pyt-syde,  
12 wryed wyth a lyde of tre<sup>2</sup>. þere was brouȝt forth a-forn hym an Abbot of corbeye, whom þat prince of deuelys wolcomyd derely, & ȝaf hym drynken of a fyren cuppe brynnynȝ drynk wyth brymston, tyl it braste out of his eyen, nose, & erys.  
16 þanne þat feend onkeueryd þat pytt, & kyst þat abbot in-to þat pytt of helle for his glotonye, drunkeschyp, & for excès of delycacyes. þe pylgrym, in syȝt of all þis, was sore aferd. þanne cried þat feend lowde, & seyde, 'brynge hedyr þat  
20 pylgrym þat spendyd ȝister evyn his slaueyn at þe wyn!' þanne cryed þe pilgryme to his good aungyl to helpyn hym, & sayde he wolde neuere do so more, so his aungyl wolde delyueryn hym fro þe feend. þat houre, þe spyrite of þat  
24 pylgrym turnyd aȝen to hym-self, & he awooke, & com hom to his cuntre, & fonde & knewe þat þe Abbot, his neyȝbour, dyed suche an houre as þe pilgrym seyȝ hym be put in-to þat pyt of helle. A pilgrim sold his cloak for wine, and became dead drunk.  
In a vision, he saw the Prince of Hell condemning an abbot to fearful tortures.  
Then the pilgrim was called up, and implored the help of his angel.  
When he awoke, he was informed that the abbot had died the night before.

28 [The Soul of a Glutton swallowed by a Fiend.]

¶ Seynt gregorie tellyth: a man þat hyȝt Theodorus, in A gluttonous  
glotonye, eueremore pamperyd his bely in excès of mete & of man

<sup>1</sup> MS. in margin: 'narracio bona de gula.'

<sup>2</sup> The Latin original (Cæsarii Heisterbacensis . . . Dialogus Miraculorum, ed. T. Strange, vol. ii. p. 349) has: puteum igneo operculo tectum; the MS. from which our story was translated, probably had *ligno*.



came to die.

The Devil put  
his mouth into  
the glutton's,  
and swallowed  
his soul.

drynk. eyn & morwe, dayes & nyȝtes, halydayes & sonedayes,  
a-forn hye masse & after, & in tyme of masse, he delyȝted gretly  
in delycacyes. At þe laste, to hym com̄ sykenes of deth, & he  
cryed, & seyde: 'þe feend in lyknes of a dragoun byndyth me 4  
hand & foot. lo! now he puttyth his mowth in-to my mowth,  
& swollowyth in my soule for my glotonye.' In þise woordys  
he dyed.

wherfore beeth ware of þis wose of glotonye, & castyth 8  
it out!

### Capitulum xxiiij<sup>m</sup>.

#### De Luxuria.

The ooze of  
LECHERY;

[Fol. 52 a.]

its parts are:  
lecherous  
thoughts,

THE vij. part of wose in ȝoure pytt of lustys is lecherye, 9  
which I wyl telle ȝou þis day. lechery is an vnleeful 13  
lust þat comyth of freelte of þe flesch, & defoulyth bothe þe  
body & þe soule. þis wose of [lechery] is iij. fadome brode.

þe firste fadom̄ is lecherous thowȝtys in herte<sup>1</sup>, & delyȝting 16  
þer-in, or in wyl & desyre to perfourme þat lecherous thouȝt,  
& duryng in þat thowȝt. sap. j.<sup>2</sup> Swiche wyckede thouȝtes  
departyn þi soule fro god. & Mat. v.<sup>3</sup> who-so se a womman  
to lye by here, þanne he doth lecherye in his herte. 20

lecherous words  
and manners,

þe secunde fadome of þis wose is lecherouse woordys, lec-  
cherous manerys & condyciouns, as in syȝt of þin eyȝe. 'Im-  
pudici cordis impudicus oculus est nuncius.' þe lecherous  
eyȝe is þe signe of an vnclene herte. Also lecherouse woordys, 24  
and in groping, felyng, in syngynge lecherous songys, in  
daunsyng, in wowyng, in delyȝt of lecherous songys, in  
feynyng þe seke for loue, in lecherous aray to styren opere  
to þi lust. 28

lecherous  
actions.

þe iij. fadome is dede of lecherye, whanne þou perfourmyst  
it in dede, or art a bawde, & helpyst opere to þe dede of  
lecherye, or howsyst hem, or counfortyst hem in here synne,  
or mayntenyst or stirrest oper þer-to by charmys, wicche-craft, 32

<sup>1</sup> MS. in margin: 'in corde.'

<sup>2</sup> Sap. i. 3.

<sup>3</sup> Matt. v. 28.

- or sorcerye, 3if þou be feble, and may noȝt do it; in bostyng  
and auauntyng of þi leccherye, in makyng þe strong to leccherye  
wyth metys, drynkes, & medycynes, in makyng þe gay in aray,  
4 & fayr heer, & glew in face, more þan kynde of þi-self askyth,  
& all for to be plesaunt to opere more þan to þi wyif & hus-  
bonde, to styrren hem to þi lust. as a fysschere dysseyuyth þe  
fyssches, wyth bayte on þe hook, ryȝt so, þe feend dysseyueth  
8 a man to leccherye, first in thouȝt & wyll, & after in beholdyng,  
sythen thruȝ speche, & after thruȝ handelyng & cussyng, & after  
to leccherous dede. 'Auerte oculos tuos, ne videant vani-  
tatem <sup>1</sup>.' Turne away þin eyne, þat þei beholde noȝt vanyte,  
12 seyth þe prophete.  
þe ferste fadome brede of þis wose of leccherye, þat is, lec-  
cherie in herte <sup>2</sup>, & þat is iiij. fote depe. On is thouȝt, an-oper  
is delyȝt, þe iiij. is consentyng of wyll, þe iiij. is brennyng desyre  
16 to a leccherous dede. þe ferst fote depthe of wose is folȝ thouȝt, thought,  
& þat is but venyaill synne. & of þat thouȝt comyth þe secunde  
fote depthe, þat is, delyȝte, & 3if þat delyȝte laste longe, it is delight,  
dedly synne. þe iiij. fote depthe is whan wyll consentyth to consent of will,  
20 leccherye, & þat consentyng is dedly synne. þe iiij. fote depthe  
is a brennyng desyre to leccherous dede; but, þof þat desyre be burning desire.  
noȝt fulfyllled in dede, it is dedly synne. Men may synnen ofte  
in syȝt of wommen; as nyce wommen þat dyȝten hem qweyntly  
24 to make men to mys-vsyn here syȝt on hem, and 3it þei wenyn  
þei synnen nouȝt, for þei consentyn noȝt to hem. but þei synne  
grevously, for þei are cause þat þe soulys of manye men are  
lost. 3if þe womman in here entent doth so in here aray, þat  
28 men þat beholdyn here hadde desyre to don folȝ wyth here,  
þanne sche is cause of here synne.  
32 be leccherous man or womman is lyche a swyn, þat louth to The lecherous  
be in foul wose; so þe leccherous louth to be in dyshonest swine,  
cumpanye, in wose of leccherye. It is rehersyd in þe book of  
prouerbys of phylosopherys þat a leccherous persone seyde according to a  
a philysophre, Pythagoras, þat it was more solace to hym to saying of Pytha-  
goras.

<sup>1</sup> Ps. cxviii. 37 (Vulg. *meos*).<sup>2</sup> MS. in margin: '*luxuria in corde*.'

[Fol. 52 b.]

be conuersaunt wyth foly wommen þan wyth clerkys & wyth  
 phylosophers. þe philisophe sayde to him aȝen, 'þer-of haue  
 I no mervayle. for an hog or a sowe hath | leuere walewyn  
 him in a foul wose þan in a clene ryvere; so þe lecchours hath 4  
 leuere mellen hym wyth leccherous wommen in wose of leccherye  
 þan wyth grete clerkys in þe clene ryvere of holy wrytt.'

The degrees of  
 lechery in the  
 deed are the  
 following:

1. between un-  
 married persons,

2. of unmarried  
 men with pros-  
 titutes,

3. of unmarried  
 men and widows,

4. of unmarried  
 men and  
 maidens,

5. adultery

involving two  
 sins, viz.  
 faithlessness  
 and violation of  
 a sacrament.

But leccherie in dede, þat is iiij. fadome of brede of þis wose  
 of leccherye, is xiiij. fote depthe<sup>1</sup>. þe firste fote depthe is 8  
 betwen syngle man & syngle womman<sup>2</sup>, þat are noȝt bounde  
 be þe lawe to þe bonde of maryage, ne to ordre, ne to relygioun.  
 þis is þe ferste dedly fote of leccherye in þis wose of lust, & þis  
 is dedly synne. þe ij. fote depthe of þis wose is betwen syngle 12  
 man & comoun womman<sup>3</sup>, þat leuyth by here body, & þis is more  
 perylous þan þe oper. for it happeth ofte tymes þat þei be  
 wyves or wommen of relygioun, or takyn bothe brother or  
 cosyns. þerfore, þis fote of wose is deppere þan þe oper before. 16  
 þe iij. fote depthe of þis wose in dede of leccherye is betweñ  
 syngle [man] and wydewe<sup>4</sup>, þat is vowyd chast, & þis is more  
 depe in synne & more grevows. þe iiij. fote depthe of þis wose  
 in dede of leccherye is bytween syngle man & mayden<sup>5</sup>; for to 20  
 þe state of maydenhod clene folowyth most mede, ȝif it be kept,  
 and þe more is þe synne to him or to here þat brekyth it.

þe v. fote depthe of þis wose in dede of leccherye is betwen  
 a syngle man & a wyif<sup>6</sup>; and þat is avowterye, and þis is greuouse 24  
 in two wyses. Oon is in brekyng fayth of maryage, þat þe ton  
 schulde kepe to þat oper. An-oper is sacrilege, þat is, brekyng  
 of þe sacrament of holy cherche; & thruȝ þis synne fallyn many  
 peryles, as false eyrys, false maryagys, manslaughter & manye 28  
 opere. and ofte it is double avowtrye, as weddyd man &  
 weddyd womman, & þat is more grevouse. God knytt þis

<sup>1</sup> MS. in margin: 'luxuria in opere, nota tria, nota xiiij.'

<sup>2</sup> MS. in margin: '1. luxuria inter singulos homines et mulieres.'

<sup>3</sup> MS. in margin: '2. single men & comoun wymmen.'

<sup>4</sup> MS. in margin: '3. betwen syngle men & wydewe.'

<sup>5</sup> MS. in margin: '4. betwen syngle man & mayden.'

<sup>6</sup> MS. in margin: '5. betwene a syngle man & a wyife est (?) adulterio  
 intra . . . (?)'



knot of matrimonye in Adam & Eue, whanne he made of  
 Adames rybbe Eue to ben his wyif. perfore, ware þe þat  
 brekyst þat knott of maryage, þat god knytteth. 'Quod deus  
 4 coniunxit homo non separet<sup>1</sup>.' þat god knytteth man may  
 noȝt departe ne brekyn, wyth-oute grevous synne. *distincio*  
 lvj. 'diuulgatum est<sup>2</sup>;' how boniface þe pope & martyr wrote to  
 þe kyng of Ingelonde<sup>3</sup>, & sayde þus: It is publyssched to vs in  
 8 ffraunce, be maner of propheeye, þat ȝif englyschmen brekyn  
 þe knott of matrimonye, & folowyn avowtrye & spousebreche,  
 of hem schal springe in tyme comynge a wycked seed. þat  
 seed schal ben here chylderyn, falsely begetyn in avowterye as  
 12 bastardes & false eyres; þe whiche schul multiplye so fer-forth  
 in Ingland, þat þe peple schal be graceles, vnmyȝty in batayle,  
 & vnstedfast in þe feyth of holy chercĥ. and so þei schul haue  
 no worschiþ of opere londys, as to þe word: god schal hatyn  
 16 hem, as þei schal fynde be wreche comyng afterward. perfore,  
 þis fote of wose is deppere in synne þan ony of þe opere feet  
 before seyd.

Pope Boniface's  
 prophecy about  
 England and its  
 adulterous race.

¶ þe vj. fote depth is whanne a man delyth wyth his wyif  
 20 vnordynatly & vnkyndely<sup>4</sup>, aȝens þe ordynauce of kynde & of  
 holy chercĥ, throw þe whiche a man may be damnyd. for  
 as a man may sle him-self, wyth his owne knyif,  
 so he may synne dedly, wyth his owne wyif.  
 24 perfore, folowe þe ordre of matrimonye, & fare þou noȝt as  
 a beste vnresonable. | for wedlok trewly knytt, trewly kept, & [Fol. 53 a.]  
 vsed in ordre, is of suche vertu, þat it kepyth here fleschly dede  
 fro dedly synne. Also, ȝif þou vse þi wyif or þin husbonde as  
 28 þi lemman in entent hollyche for lust, takyng non hede ne  
 reward to þe mede, ne to þe loue, ne to þe fruyte of wedlok,  
 ne to þe honeste, but as an vnresonable beeste takyng hede to  
 þi luste, be ware of þe feend Asmodeus, þat slowe þe vij. hus-

Example of the  
 fiend Asmodeus,

<sup>1</sup> Matt. xix. 6.

<sup>2</sup> Capitulum 10. Distinctio 56 [Corpus Juris Canonici, i. 222].

<sup>3</sup> MS. in lower and side margin: 'Narracio quasi prophesia de destructione Anglie.'

<sup>4</sup> MS. in margin: '6. nota periculosa.'

who slew the  
seven husbands  
of Sara.

bondys of Sare<sup>1</sup> þe womman on þe ferst nyȝt þat þei lay by here! and all was, for here husbondys mysused here for lust. and afterward Thobyas sone weddyd here, & þe feend had no powere ouyr hym. whi? for he vsyd his wyif in honeste, & 4 in ordynat manere, & in tyme leefull, & noȝt all for lust.

7. Lechery be-  
tween persons  
connected by  
spiritual re-  
lationship,

þe vij. fote depthe of þis wose is betwen a man & his gossybe, **11** or betwen godfadyr & goddouȝter, or be[-tween] þe chyldryn of godfadyr & godmodyr, for þei ben gostly sustryn & breperin. 8

8. blood-  
relationship,

þe viij. fote depthe is betwen a man & his owyn kyn, in-to þe fyfte degre. & þe nerere of kyn þei be þe deppere is þe synne.

9. or affinity.

þe ix. fote depthe is sybred of affynyte; as betwen a man & his wyves kyn, or a womman & here husbondys kyn. for whan a 12 man hath medlyd wyth a womman, or a womman wyth a man, neyther may be weddyd to operes kyn in-to þe fyfte degre, ne medle wyth hem; for ȝif þei don, it is incest. in þe ix. fote depthe of þis wose of lecherye, ȝif a man dele wyth his wyves 16 kyn, he may noȝt dele wyth his wyif after but he synne. but sche may take of hym here dette, & noȝt synne, for he is in defawȝte, & noȝt sche. \* þe x. fote depthe is betwen a womman &

10. {  
11. {  
12. {  
Lechery  
committed  
with, or  
among,  
clerical  
persons.

a man of ordre. & þe heyere ordre, þe deppere synne. þe xj. 20 fote depth is betwen a seculere man & a religious womman, or a seculere womman & a religious man. þis is a synne deppest of þe opere before. þe xij. fote depthe is betwen religious man & religious womman. þis is myche deppere synne þan þe opere. 24

13. {

þe xiiij. fote depthe of þis wose is betwen a womman & a prelate. þis synne is more depe for his dignyte & for his wyckyd ensaumple. þe xiiij. fote depth is sodomye, þat is, synne aȝens kynde<sup>2</sup>, for þe whiche god reynid fyr & brumston on sodom & 28 gomor, & sanke v. cytees. þis synne is so foul, þat þe feend thynketh schame þerof.

14. Sodomy.

The con-  
sequences of  
lechery.

þis wose of lecherye in iij. fadome brede, & þis xiiij. fote depthe, caste it out of ȝoure pytt! for þis wose makyth þe 32 blynd in mynde, wyth-oute resoun, takyng non hede of þin ende, noȝt thynkyng of deth, ne of peyne in helle. it makyth

<sup>1</sup> Tobit iii. 8.

<sup>2</sup> MS. in margin: '14. peccatum sodome contra naturam.'

pe vnstedfast to trestyn on [god] in alle pi werkys. pou louyst non trewly but pi-self. pou desyrest long lyif to fulfyllen pi lust. pou art euere redy to consente & to falle in euery falshed & wyckydnys, in euery synne & euery peryle of body & soule. god hatyth lechchoures; pei fallyn in wanhope & in dyspeyr of forgyfnes & of mercy in here ende wel ofte, & in dyspeyr of saluacyoun. pei styngen in erthe to man, & in heuen to fore god & alle seyntyngs, passyng alle opere synners. pe lechchour schal come porest to pe doom<sup>1</sup>, for he hath sold & dystroyed in lechcherye all pe good pat he had, pat is, his god & alle sayntes, his body, his catel, his soule, his name, his grace, his ioye. Lu<sup>10</sup> xv.<sup>2</sup> ‘Dissipauit *substanciam suam* in meretricibus viuendo luxuriose.’

¶ 3if pou haue delyzt or a lust | in pi flesch to lechcherye, & pi wyl acorde nozt þerto, it is venyal synne, 3if pi delyzt dure nozt, wyth delyberacyoun. 3if pi wyl folwe after pi delyzt, & is weel apayed & plesyd in pat delyzt, for to dure þerin; pow3 pi wyl consente nozt to pe dede, it is dedly synne. Also, 3if of pi lust pi delyzt come sodeynly, wyth-oute delyberacyoun, and pe wyl of pi flesch consent to pat delyzt in pe ferst steryng, it is venyal synne. Also, whan pou, in herte or in syt, thynekst, heryst, or seest, an-opere persone, for pat ende & for pat entent to coueytin him or here to pi lust, it is dedly synne. Mat. v.<sup>3</sup> ‘Qui viderit mulierem ad concupiscendum, *eciam iam mechatus est eam in corde suo.*’ And whanne pou consentyst ful to pe dede of lechcherie, wyth full wyl, pow3 pe dede be nozt do, it is dedly synne. whan pou, wyth wowyng woordys, styrest opere to pi lust, it is dedly synne, þof pe dede be nozt do. whan pou kyssyst, halsyst, towchyst, or gropyst, hem pat longyn nozt to pe for delyzt & lust in pi-self, or for pat ende to steryn hem to pi lust, or for to steryn hem to coueytin pe to here lust, þof pe dede be nozt do, it is dedly synne.

perfore, caste out of pi pyt of luste þis wose of lechcherye, Cast out the ooze of Lechery

<sup>1</sup> MS. in margin: ‘luxuriosus pauper veniet ad iudicium. nota quare, quia dissipauit *substanciam suam.*’

<sup>2</sup> Luke xv. 13; *in meretricibus* from verse 30.

<sup>3</sup> Matt. v. 28.



wyth alle his circumstaunces in brede & depthe! caste out  
 leccherous thouztes, wylles, desyres, delyztes, leccherous woordys,  
 wowynges, leccherous syztes, leccherous maners, as kyssynges,  
 felynges, derē syngynges, gay aray, nyce chere, leccherous songys 4  
 of loue paramour, & letterys of loue! & caste out þe dede of  
 leccherie, & þanne is þe pytt of þi body clene fro þe vij. part of  
 wose, þat is, fro þe vij. dedly synne. for þou þat art in þis  
 wose of leccherie & of þe opere vj. dedly synnes, whiche I haue 8  
 told þe here-beforn in dyverse dayes, þou mayst seyn, ‘Infixus  
 sum in limo profundī<sup>1</sup>.’ I am fyched faste in depe wose. þe  
 nedyth to crye to god, ‘Eripe me de luto, vt non infigar<sup>2</sup>!’  
 lord delyuere me out of þis wose, þat I styke nozt fast þer-in! 12  
 for ȝif þou styke faste in þe wose of þe vij. dedly synnes, watyr  
 of þe grete curs schal ouer-flowe þe, & drenche þi soule. for in  
 þe wose of þe vij. dedly synnes þou hast made wayes of entre to  
 manye waterys of cursynges in-to þi pytt. ‘Viam fecisti in luto 16  
 aquarum multarum<sup>3</sup>.’ Caste oute þis wose of þe vij. dedly synnes,  
 þat þe water of curse entre nozt þi pytt to drenche þi soule!

and of all the  
 deadly sins!

Recapitulation  
 of the vices most  
 in use, as  
 flattery.

caste out flateryng<sup>4</sup>! ȝif þou flatyre an-opere in his synne,  
 and praysest hym in euyl dede, þou synnest dedly. þe tunge 20  
 of þe flaterere harmyth more þan þe swerd of þe smytere. Vt  
 scribitur, ‘Plus nocet lingua adulatoris, quam gladius percus-  
 soris.’ ȝif þou flatere an-opere in entent to harmyn him, or to  
 dysseyuyn him, þou synnest dedly. ȝif þi flateryng be cause 24  
 of occasyoun of an-operes synne, & nozt þin entent to don hym  
 synne, þanne þi flateryng is venyal synne, but ȝif þe synne þat  
 folowyth of þe occasioun of þi flateryng be more greuours. ȝif  
 þou flatere opere only for delyzt to plesse him, or for to fle harme, 28  
 or for to coueyte a thyng þat is nedefull or leeffull, þi flateryng  
 þanne is venyal.

hypocrisy.

In ypocrisie<sup>5</sup>, whan þou chargyst nozt, ne desyrest nozt, to ȝ  
 haue holynes, but þou coueytist to ben holdyn holy, it is dedly 32  
 synne. ȝif þou feyne þe holy, þat þou myzt þerby dysseyue þe  
 peple be þi fals techyng as lollardys don, þanne synnest þou

<sup>1</sup> Ps. lxviii. 3.

<sup>2</sup> Ps. lxviii. 15; cf. p. 2.

<sup>3</sup> Hab. iii. 15.

<sup>4</sup> MS. in margin: ‘flateryng.’

<sup>5</sup> MS. in margin: ‘ypocrisie.’

dedly. or 3if pou feynyst þe holy þat art vnworthy, for to gete  
þe a benefyce or oper temperaßi godys, for non oper ende but  
for þat corrupt entent, pou synnest dedly. 3if pou feyne þe  
4 holy only for delyzte | & for nozt ellys, it is venyal synne. 3if pou [Fol. 54 a.]  
feyne þe holyere þan pou art, for to be releuyd in þi gret nede, it  
is venyal synne. 3if pou plese & flaterre þe peple for to norysche  
loue, þat pou myzte gostly fruyten in hem, it is leeffull. 3if pou  
8 plese hem in synne for vaynglorye or lucre, it is dedly synne.

Precyous clothyng & aray in munkys & in relygiouse<sup>1</sup>, whan vanity,  
it is vnsemy to here degre, & is in manere of euyßi lyueris  
dysgyssed; or ellys, whan þei leuyn here habyte, & takyn seculere  
12 clothys, but it be in cause of nede or in suche wyse þat þe lawe  
excusyth; or ellys, whanne superfluyte of swyche precyous  
clothyng comyth of dampnable pride; or ellys, it is ordeynyd  
to styrre opere to leccherie; aßi þis is dedly synne. 3if þe wyif  
16 do so to plesyn here husbonde, þanne it is no dedly synne, but  
3if þe husbonde forbydde here suche aray.

In pleyng, whan pou spekyst foule woordys, or woordys þat gambling,  
deryn þi ney3boure; or whan playes arn hantyd in vndewe  
20 places & in vndewe tyme, or are pleyd of suche personys þat it  
longyth not to. on þis wyse, sumtyme, it is dedly synne, for þe  
gret affecte to þe play, þat for þat delyzt in þis play he doth  
a3ens þe comaundment of god & of holy cherch. 3if pou vse  
24 to go to daunses, vt dicunt Raymundus & Wilelmus<sup>2</sup> in glossa, dancing,  
for to stire pi-self or opere to synne of leccherye, pou synnest  
dedly. & 3if pou vsyst it ofte, þof it be nozt for þat entent  
because opere may be steryd þerby to synne, pou dost dedly  
28 synne. 3if pou sodaynly, in angre & dyssese, & ellys recchelesly, swearing.  
brekyst out woordys of vnworschype to god, wyth-outen delybe-  
racioun, takyng non heed to þe menyng of þo woordys, it is  
venyaßi synne. 3if pou do so wyth delyberacyoun, & takyng  
32 hede to þe menyng of þo woordys, or ellys of a fals custom  
in vse sayst suche irreuerent woordys of blasfemye, it is dedly

<sup>1</sup> MS. in margin: 'vestura monachorum & aliorum.'

<sup>2</sup> Raymond of Peniafort and William of Rennes. See p. 18, note 5.  
MS. in margin: 'nota de choreis quod est peccatum mortale.'

synne. hec omnia ex dictis sancti Thome ij<sup>a</sup>. ij<sup>e</sup>., diuersis argumentis<sup>1</sup>; & in tractatu de veritate, libro vjo.<sup>2</sup>

St. Augustin's  
list of the venial  
sins most in use.

caste out þis wose of venyañ synnes & dedly also<sup>3</sup>. Seynt Austyn seyth, venyañ synnes arn þise most in vse: when þou 4 etyst or drynkest ony tyme more þanne<sup>4</sup> þe nedyth<sup>5</sup>; or spekyst scharpely to þe pore þat askyn good at þi dore; & etyst, whan tyme were to fastyn, erly or late, in þin helthe; whanne þou lyste in slepe, & wylt noȝt ryse, & comyst to 8 late to goddys seruyse in holy-dayes, þou preyest wyth-oute deuocoun & delyȝte; þou vsyst þi wyif most for lust & noȝt for fruyte; & visytest selde pore folc, seke & prisoners, & opere in tribulacyoun; ne helpyst but selde soulys in purgatorye, 12 wyth prayere & almesse-dede; ne þou wylt noȝt acordyn hem þat arn in debate, vp-on þi powere; & whan þou spekyst ouȝr-bytterly to an-oper; & whan þou flateryst more þan<sup>4</sup> þe<sup>6</sup> nedyth; & whanne þou iangelyst in cherch, or thynkest 16 vanytees; & whanne þou art sone wroth; & whanne þou sweryst lyȝtely, & brekyst þin othe; & whanne þou waryest ony man causeles, whan þou spekyst wykednesse in euyl suspicyoun. þise synnes, venyañ & opere, caste out of ȝoure pytt, & alle dedly 20 synnes, þat ȝe peryssche noȝt & synke in þis wose!

[*A Lecherous Woman chased by the Fiends of Hell.*]

A woman who  
had led a lecher-  
ous life,

A lecherous womman<sup>7</sup> all here lyve, on here dedebedde, sche 26 dyde here clowtyn a peyre of schoon, & badde here freendys 24 þat sche schulde be schod perwyth & beryed. sche was beryed perwyth. in þe nyȝt folwyng, be þe monelyȝt, a knyȝt of þat same toun cam ry-|dyng homwarde, wyth his man. aȝens hym

[Fol. 54 b.]

<sup>1</sup> Cf. p. 79, note 1.

<sup>2</sup> Full title: De veritate catholice fidei contra gentiles, or Summa contra gentiles. As there are only four books, the quotation of liber vi. must be a slip of the pen. Cf. Migne, Thomas Aquinas. Paris, 1860.

<sup>3</sup> MS. in margin: 'peccata venialia & mortalia.'

<sup>4</sup> Added in margin by later hand.

<sup>5</sup> MS. *nedyst*, due to the confusion of the personal and impersonal constructions þou *nedyst* and þe *nedyth*. Cf. L. Kellner's Introduction to Caxton's Blanchardyn and Eglantine, E. E. T. S. lviii. p. xlix.

<sup>6</sup> þe omitted in MS. Cf. the preceding note.

<sup>7</sup> MS. in margin: 'narracio De muliere luxuriosa.'



- kam pis deed womman crying, & seyde, 'helpe me knyzt!' pe knyzt lyzt doun, & made a sercle, wyth his swerde, & took to him pat dede womman in-to pat sercle, wyth here smok & clowtyd schoon. he knewe here wel. sche tolde hym <sup>pat was, after her death, pursued by fiends.</sup> sche was deed, & feendys pursewyd here. pei herdyn fro ferre pe voys of feendys lyche pe voys of hunters & of here houndys, wyth orryble hornys & cryes. sche tremelyd for drede, & told
- 8 pe knyzt, 'now come feendys to haue me to helle for synne of lecherie, & for pride, envie, slouth, coneytise, glotonye, & hate.' pe knyzt took his hors to his man, & helde his swerd <sup>A knight, seizing her by the hair, protected her with his sword.</sup> drawyn in his ryzt hand, & he helde here in his left hand
- 12 be here heer, woundyn aboutyn his left arm. pe helle-huntere, wyth his helle-houndys, com ny. pe dede womman seyde to pe knyzt, 'late me renne! lo, pei come!' pe knyzt helde here <sup>But she was so frightened that she tore herself away, and left her hair around his arm.</sup> style. sche drewe harde & ofte to gon fro pe knyzt. At pe
- 16 laste, sche gaf a brayde, pat here heer lefte a-boute pe knyzt's arme, & sche ran away. pe feendys huntedyn after, & all <sup>The fiends caught her, and took her to Hell.</sup> for-rentyn here, & for-brentyn here, & leydin here ouer-thwert on a brennyng feend, & so, wyth horrible cry, born here in-to
- 20 helle. On pe morwe, pe knyzt dyd opyn here graue, & fond pe heer of here heed plukkyd of, & put pe heer pat was abowtyn his arm, to here heued, & seyde to pe peple, 'pis was here heer.' <sup>In the morning, the knight had her grave opened, and restored her hair.</sup> & he tolde hem aft to-gydere how sche mette hym, & how pe
- 24 feendys born here to helle for here lecherie & opere synnes, be-cause sche wolde nozt leve here synne & dyed vncontrite.

- perfore, caste out pis wose of synne, wyth a skete of con- <sup>Cleanse your conscience</sup> tricyoun, wyth a scauel of confessioun, & wyth a schouyl of <sup>with contrition,</sup> satisfaccyoun, of whiche thre I schal telle 3ow an-oper tyme! <sup>confession, and satisfaction!</sup>
- 28 for whoso castyth out synne, wyth pise thre instrumentys of penaunce, synne schal voyde, grace schal entre, & pe kyngdam of heuene schal neyghin. 'Penitenciam agite, appropinquabit
- 32 enim regnum celorum<sup>1</sup>'

To pis kyngdom brynge he 3ou & me,  
pat for vs deyid on rode-tre. Amen.

<sup>1</sup> Matt. iv. 17.

Capitulum xxv<sup>m</sup>.

## De contricione.

**I** HAUE told 3ou here bi-forn of 3oure watyr in 3oure pytt **A**  
 stynkyng & corrupt, þat is, þe watyr of þe sentens of þe 4  
 gret curs in þe pytt of 3oure lusty body. I haue told 3ou also  
 of þe scope to scope out wyth þat corrupt watyr of curs.  
 I haue told 3ou also of þe wose in 3oure pytt, þat is, þe vij.  
 dedly synnes in 3oure conscyens. And now I schal telle 3ou 8  
 where-wyth þis wose of synne muste be cast out of 3oure pytt  
 of 3oure conscyens. first þe nesch wose muste be cast out wyth  
 a skete, & after-ward þe hard wose wyth a skauel, & after  
 þat þe crommys of þe wose wyth a schouyl<sup>1</sup>. 12

I have told you  
 before how to  
 scoop out the  
 water of the  
 curse.

Now I shall tell  
 you how to cast  
 out the ooze of  
 deadly sin, with  
 the 'skeet' of  
 contrition, the  
 'skavel' of con-  
 fession, and the  
 'shovel' of  
 satisfaction.

Description of a  
 skeet.

[Fol. 55 a.]

As the skeet is  
 open in front, so  
 must your con-  
 trition be open  
 towards God,

Of þe skete I shal telle 3ou þis day. þis skeet is sorwe  
 of herte, þat is, contricyoun for þi synne. A skete is opyn  
 a-forn, redy to deluyn in-to þe nesch wose, & redy to de-  
 lyuere it out. A skete also sumdel, in þe heuyd, is rayсед 16  
 & reryd on bothe sydes; for ellys it myzt nozt receyvin  
 but lytel wose for scheldehed, for to castyn it out. Also þe  
 heved of a skete, in þe bothme, is hoole, & ellys þe wose wolde  
 nozt abyden þerin to ben cast out, but it schulde fallen doun 20  
 azen through þe skete in-to þe pytt. | Also a skete hath a long  
 handle to be holdyn by, wyth mannys handys, for to werkyn  
 þerwyth. Ryzt so, sorwe of herte<sup>2</sup> for þi synne muste haue  
 þise same propyrtees of a skete: fyrst, princepally in þe heuyd 24  
 of þi contricyoun a-forn, þat is, a-forn alle opere sorwys, þi  
 sorwe muste be al opyn to god-ward, hauyng most sorwe in þin  
 herte for þi synne, for þou hast wretthyd þi god. 3if þou were  
 weddyd to a kyng, þat art but a beggere, & þou were dyffoulyd 28  
 wyth an-oper wyttyng þi lord, þou gretly offendyst hym, &  
 awyztyst to haue a gret sorwe þefore, *secundum* Watertoun<sup>3</sup>;

<sup>1</sup> MS. in margin: 'nota de scauel & de skete.'

<sup>2</sup> MS. in margin: 'contricio & eius condicio.'

<sup>3</sup> Fabricius, Bibliotheca Med. et Inf. Latinitatis, tom. v. p. 103, refers to Lucas Waddingus, Scriptores ordinis minorum, p. 262, where we find:

myche more owyst þou to haue þat art weddyd to þe kyng  
 of heuen in þi baptem, & afterward art dyffoulyd wyth þe  
 feend in dedly synne. for why? for þou wretthyst horribly  
 4 god, þin husbonde, þat made þe, & bouzt þe wyth his blood for you have made Him wroth.  
 & wyth his deth, & brouzt þe vp of nouzt. God pleyneth him  
 be his prophete Osee xij.<sup>1</sup> 'Mannes soule hath styred me to  
 wretthe.' why so? for Exo[*dus*] xij.<sup>2</sup>, 'þou hast forsake þi god  
 8 þat begat þe, þou hast forzete þi lord þat made þe to his  
 lyknes, & bouzt þe wyth his precyous blood.' Prima pe[*tri*] ij.<sup>3</sup>  
 þerfor, in þe heued of þi skete of contricyoun afore, þat is,  
 a-fore alle sorwys, make þi contricyoun most opyn in sorwe  
 12 for wretthyng of þi god! 'Scito & vide, quia amarum est  
 te dereliquisse dominum deum tuum.' Jeremie ij.<sup>4</sup> knowe  
 þou & se þat most sorwe-full & most bytter it is þe to forsake  
 þi god in dedly synne.

**B** þe ryzt syde of þi skete of contricyoun<sup>5</sup> muste be reryd to  
 17 heuen-ward, wyth a full sorwe in herte; for þou hast lost, be þi  
 synne, þe blysse of heuen. for 3if þou deye in dedly synne, þou  
 hast lost þe blysse of heuen, j. cor. vj.<sup>6</sup> 'Iniqui regnum dei non  
 20 possidebunt.' þou mayst seye, allas to me, my dwellyng-place  
 of heuen is alenyd fro me! Ps.<sup>7</sup> 'heu mihi, quia incolatus  
 meus prolongatus est'; & tre. iij.<sup>8</sup>, Oure heritage of blysse is  
 turnyd fro vs to alenyys, here wyll we sytten vp-on þe flood  
 24 of synnes & lustys in þis world, thynkyng of heuen, whiche we  
 haue lost for oure synne. we mowe sorwe sore & wepyn þat we  
 haue lost oure herytage of heuen. Ps.<sup>9</sup> 'Super flumina babilonis  
 illic sedimus, & fleuimus, dum recordaremur tui, syon.'

**C** þe left syde of þi skete of contricyoun<sup>10</sup> muste be raysed vp,  
*Nicolaus ab Aquavilla*, siue *Aquaevillanus*, edidit: Sermones de Nati-  
 vitate. Sermones de Sanctis. Sermones de Tempore per anni circulum.  
 Viuebat anno 1317 (cf. pp. 280, 287, where he is called *Ioannes (sic) de*  
*Aquaria Villa*). Tanner, *Bibliothecae*, p. 46, quotes an edition by  
 M. Makeral. Paris, 1520, 4to.

<sup>1</sup> Hosea xii. 14.<sup>2</sup> Mistaken for Deut. xxxii. 18.<sup>3</sup> 1 Peter i. 19 (?).<sup>4</sup> Jer. ii. 19.<sup>5</sup> MS. in margin: 'dextra pars contricionis.'<sup>6</sup> 1 Cor. vi. 9.<sup>7</sup> Ps. cxix. 5.<sup>8</sup> Lament. of Jer. v. 2.<sup>9</sup> Ps. cxxxvi. 1.<sup>10</sup> MS. in margin: 'Sinistra pars contricionis.'



and towards  
your soul, which  
is turned into  
the likeness of  
the Devil.

wyth gret sorwe, to þi soule-ward, þat thruȝ synne it is turnyd fro þe lyknes of þi god in-to a foulere lyknes þan þe deuyll<sup>1</sup>. for seynt Austyn seyth de arra anime, ȝif þou seyȝ þe feend in his lyknes on þin oo syde, & þi soule in dedly synne on þin oper syde<sup>4</sup> in his<sup>2</sup> lyknes, þou woldyst fle fro þi soule for drede to þe deuyll, be-cause þi soule in dedly synne is foulere þan þe deuyll. þanne nedyth þe in þe lefte syde of þi skete of contricyoun raysyn vp & hevyn þi sorwe for þi synne, þat makyth þi soule so blak & 8 foulere þan þe feend. Miche iiij.<sup>3</sup> 'Dole & satage filia syon.'

The bottom of  
theskeet is deep,  
and so must be  
your contrition.

þe bothme, þat is, þe depthe of þi skete of contricyoun muste<sup>5</sup> be depe in sorwe downward, to helle-ward, thynkyng how þou for þi synne art boundyn to þe pytt of helle for euere, ȝif þou<sup>12</sup> deye wyth-oute sorwe. Ezech. xvij.<sup>4</sup> 'Anima que peccauerit, ipsa morte morietur.' þanne nedyth þe to lokyn þat þi skete of contricyoun, in þe bothme, in þe ground, in þe depthe of þin herte, be depe, þat is for to seyn, loke it be euere | duryng in-to þi<sup>16</sup> lyves ende. Ps.<sup>5</sup> 'dolor meus in conspectu meo semper.' ffor seynt Austyn seyth, who-so wyll euere enioyen in mercy, grace, & in forȝyfnes, he owyth neuere cese to sorwe for his synne. 'Nunquam debet desinere dolere de culpa, qui semper vult<sup>20</sup> gaudere de venia.'

The skeet has a  
handle of 7 spans  
in length; so  
must contrition  
have 7 qualities,  
namely,  
1. it must be  
premeditated,

þe heuyd of þis skete of contricyoun muste haue an handyll<sup>18</sup> per-on, vij. spanne long<sup>6</sup>; þe ferst spanne muste be forthowȝt in thynkyng of þi synnes be-forn, wyth a full vysement, to brynge<sup>24</sup> hem to þi mynde. Ysa. xxxvij.<sup>7</sup> 'Recogitabo'—pro peccato meo. þou schalt noȝt haue sorwefull mynde in þin herte for þi good & for þi gold, but for þi synne, & noȝt for þi bely. and þis mynde in þin herte for þi synne muste be duryng. Ps.<sup>8</sup> 'Meditacio<sup>28</sup> cordis mei in conspectu meo semper.' þe secunde spanne lengthe of þe handyll of þi skete of contricyoun muste be priue, noȝt

2. secret,

<sup>1</sup> MS. in margin: 'nota bene. anima in peccato mortali peior est diabolo.' Parts of this note are re-written beneath in another hand.

<sup>2</sup> Scil. soules lyknes. For masculine use of *soul*, cf. p. 2, line 11.

<sup>3</sup> Micah iv. 10.

<sup>4</sup> Ezech. xviii. 20.

<sup>5</sup> Ps. xxxvii. 18.

<sup>6</sup> MS. in margin: 'nota nota.'

<sup>7</sup> Isa. xxxviii. 15.

<sup>8</sup> Ps. xviii. (xix). 15.

- opyn in syzt of alle men, but priue to god alone. Isa. xxxvij<sup>o</sup>. known to God only;  
 ‘Recogitabo tibi.’ pe iij. spanne lengthe muste be holehede, pat 3. it must be complete, comprising all your sins;  
 pi sorwe be hole for alle pi synnes to-gedere. breke nozt pis  
 4 handle, to sorwe for summe synnes, & for summe synnes enioyen!  
 Isa. xxxvij. ‘Recogitabo tibi omnes’—non dicit aliquos. pe iiij. 4. in order according to the events of your life;  
 spanne lengthe of pe handle of pi skeet of contricyoun is ordre,  
 pat is, thynk in mynde pe ordre of all pi lyvyng, how synfull it  
 8 hath be, and mysspendyd to pe vnworschip of god & plesauns  
 of pe deuyt, & in dampnacyoun of pi soule; pat is, thynk in pi  
 3outh, in pi myd-age, & in pin age, and thynk also by ordre all  
 pe tymes of pe 3ere, how pou hast mysspendyd hem in synne &  
 12 in euyt gouernaunce; pat is, both wynter & somyr, heruyt  
 & lentoun, fastyng dayes, holyday & werkedayes. loke, in pe  
 handyt of pi skete of contricyoun, pat pou kepe pis ordre in pi  
 contricyoun, wyth a sorwefull herte! Ysa. xxxvij. ‘Recogitabo  
 16 tibi omnes annos.’ Isaye seyth, I schal thynke to pe aft pe  
 ordre of pe 3erys. ¶ pe v. spanne lengthe of pe handle of pi skeet 5. concerning none but your own sins;  
 in contricyoun muste be propyrhede; pat is to sayn, thynke of  
 pin owen propre synnes & nozt on opere mennys. perfore Ysaye  
 20 seyth, xxxvij. ‘Recogitabo tibi omnes annos meos’—non dicit  
 alienos. I schal thynke to pe, god, alle myn 3erys of synne; he  
 seyzt nozt of aft operys 3eris. pe vj. spanne of pi skeet in con- 6. it must be sorrowful,  
 tricyoun muste be bytter moornyng for pi synne, nozt ley3hyng  
 24 ne enioying of pi synne, but in bytter heuynes. Ysa. predicatur:  
 ‘Recogitabo tibi omnes annos meos in amaritudine’—non enim  
 dicit in gaudio & exultacione. pe vij. spanne of lengthe of pi 7. felt inwardly, not shown outwardly.  
 skeet in contricyoun is Inly-hede; pat is, inly sorwe for pi  
 28 synne in pe herte, & nozt in pe chere, feyned outwarde, to pe  
 syzt of pe peple, & no sorwe inward. Ysa. predicatur:  
 ‘Recogitabo tibi omnes annos meos in amaritudine anime mee’—  
 non dicit in amaritudine vultus mei. Johel<sup>1</sup> seyth, ij<sup>o</sup>. capitulo,  
 32 ‘Rendyth 3oure hertys & nozt 3oure clothys!’ ley3hyng &  
 enioying in a seke body is sygne of deth, wepyng & sorwe is  
 sygne of lyf; Ryght so, in a synfull persone ley3hyng & ioyng  
 for his synne is signe of dampnacyoun, and wepyng & sorwe for

<sup>1</sup> Joel ii. 13.

his synne is signe of saluacyoun. Ysa. xxxix.<sup>1</sup> 'Ecce in pace amaritudo mea amarissima est.' My bytterer wepyng for my  
 [Fol. 56 a.] synne schal saue me in endles pees. Luc. xij.<sup>2</sup> 'Nolite | flere super me, sed super vosmet ipsos flete!' wepyth for þoure oweñ 4 synnes vp-on þoure-self, & wepyth noȝt vp-on me!

If the skeet of contrition have all those qualities,

þif þe skete of contricyoun in þe heued, þat is, in þe begyn-  
 nyng be opyn a-forn to god-ward, þat princypally for wretthyng of hym þou art sory in herte; & on þe ryght syde þin herte is 8 raysyd in sorwe in heueneward, for þat is lost fro þe thurgh þi synne; & on þe left syde þin herte is raysed in sorwe to þi soule-ward; And þif þin herte be depe in dewryng dounwarde to helleward, þat is, depe in sorwe & duryng, for þou art 12 dampnyd thedyr for þi synne; And also þif þe handle of þi contricyoun be vij. spanne lengthe, þat is, þif it haue þe vij. propyrtees forseide, þat is to seyne, þif þe contricyoun for þi synne haue a forthowȝt, & be pryue to god alone, & hole 16 repentaunce for alle þi synnes, & ordre of all þi lyvyng rehersyd in þi mynde, & mynde of þin owne synnes, & nouȝt of opers synnes, & bytternesse in sorwe in herte, & noȝt feynyd in chere;  
 þanne hast þou a good skete to caste wyth out of þi pytt þe 20 nesch wose of þe vij. dedly synnes. for þis skeet of contricyoun castyth oute wose of synne, þif þi wyll be full to be schreun afterward allsone as þou mayst goodly be schreun, & secundum Ricardum<sup>3</sup>, in trewe penaunce alle synnes, grete & smale, are 24 don away, þat is, in contricyoun, schryfte, & satisfaccyoun. And whan schryfte may noȝt ben had, ne satysfaceyoun may noȝt be don, for schort tyme, or for pouerte; þanne 'Sola contricio delet peccatum,' þanne perfyȝt sorwe doth away alle 28 synnes.

then it is fit to cast out the ooze of deadly sin.

[The Salvation of an Incestuous Daughter.]

A young woman sinned with her father. Afterwards, she slew him, and became a harlot.

Exaample<sup>4</sup>. A ȝong womman synned wyth here fadyr. þe 6 modyr wyst it, & repreuyd here dowȝtyr. þe dowtyr slewe here 32 fadyr, & afterward was a comoun womman, long tyme. at a

<sup>1</sup> Isa. xxxviii. 17.

<sup>2</sup> Luke xxiii. 28.

<sup>3</sup> Cf. p. 52, note 3.

<sup>4</sup> MS. in margin: 'exemplum siue narracio.'



sermoun, sche herde preche þat þe mercy of god was a-boue all synnes to hem þat arn ful sory for here synnes. in þo woordys of þe frere, here herte braste for sorwe of here synnes, & dyed.

4 after þat sche [was] beryed, ros out of here graue a fayr tre wretyn aboute in euery leef, wyth letters of gold, wyth þis scripture: 'vere, iustus es, domine, misericors, & graciosus.' Trewly, þou god art ryztfull, mercyfull, & gracyous. þe roote of

8 þis tre sprang out of herte. here herte was clouyn in two partyes. in þe o partye was wrotyn, wyth letters of gold, þis scripture: 'Conuertisti planctum meum in gaudium<sup>1</sup>.' þou god hast turnyd my sorwe in-to ioye. In þe oþer partye was

12 wretyn þis: 'Circumdediti me leticia<sup>1</sup>.' þou god hast sett me a-labowte wyth endles gladnes.

When she heard in a sermon that contricion could win the mercy of God, her heart broke for sorrow.

And a tree rose from her grave saying that she had found forgiveness of her sins.

þefore, wyth þis skeet of sorwe in þoure herte, casteth out þoure wose of synne als sche dede, & þanne schal þoure sorwe

16 for þoure synne be chaungyd & turnyd in-to endles ioye & solace. To whych ioye &c.

### Capitulum xxvj<sup>m</sup>.

#### De contricione<sup>2</sup>.

21 **F**REENDYS, þe oþer day I tolde þow þat contrycyound was a skeet wherwyth þe-mowe castyn out þe wose of þoure dedly synne to make clene þe pytt of þoure | conscyens. but [Fol. 56 b.]

24 þis skeet of contrycoun castyth noȝt clene out synne, but þi purpos & þi wyll be full to be schrevyn after as sone as þou myȝt, & also of full wyll to do penauns for þi synne, & to make restitucoun vp-on þi powere, & in purpos to forsake þi synne; ellys art þou noȝt able ne dysposyd to haue mercy, for þi

28 contrycoun awayleth þe noȝt but schryfte & satysfaccoun be don, ȝif þou haue power, tyme, & space. And ȝif þi power is poore,

Contrition must be followed

by confession and satisfaction.

<sup>1</sup> Ps. xxix. 12.

<sup>2</sup> MS. in margin: 'nota bene de contricione, confessione, & [satisfac-  
cfone].'

If time or power  
are insufficient,

& pi tyme so schort, pat pou mayst neyther be schreuyne ne make  
restitucyoun, 3it, in pi contricyoun, be of wyll to do it, 3if pou  
myzt, and panne 'Sola contricio delet peccatum,' panne, in pat  
wyll, pi perfyzt sorwe doth away pi<sup>1</sup> synne. for in pat wyll & in 4  
pat purpos, pi full wyll stondyth in þe stede of þe dede of  
confessioun and of satysfaccyoun in pi parfyzt sorwe for pi synne.

the good will  
stands for the  
deed.

But I putte þis cas; pou art contryte & sory in herte for pi  
synne and in full purpos to be schrevyn, & to make satys- 8  
faccyoun, pat sorwe doth away pi synne don be-fore, for euere;

He who has time  
and power to  
confess and re-  
store, and he  
does not do so,

but afterward pou comyst to swiche place & to such myzt, pat  
pou mayst be schreuyne, & mayst make satysfaccyoun<sup>2</sup>, and  
panne wylt pou nozt, panne pi synne don away be-forn in pi 12  
contricyoun, turneth nozt panne aȝen to pi soule, but pou fallyst

falls into deadly  
sin again.

in-to a newe dedly synne, be-cause pou fulfyllest nozt pi first  
purpos & pi ferst wyll to be schreuyne & to makyn amendys.  
And 3if pi sorwe be neuere so grete, & pou wylt nozt be schreuyne, 16  
& do penaunce, ne make amendys, þe synne is styлле in pi soule,  
for pi sorwe panne castyth it nozt out. perfore, takyth þis skeet  
of contricyoun, & begynne þerwyth to castyn oute ȝoure wose of  
synne, & hauyth purpos þerwyth to be schrewyn & to makyn 20  
amendys, whan ȝe mown. Mat. v.<sup>3</sup> 'Beati qui lugent, quum  
ipsi consolabuntur,' blyssyd are þei pat sorwe for here synne,  
for þei schal be comfortyd. 'Ve vobis, qui ridetis, quia flebitis<sup>4</sup>,'  
Wo to ȝou & curse, pat leyzhin & enioyen for ȝoure synne, for 24  
ȝe schul wepe in helle-smoke<sup>5</sup>. As longe as pi soule is in pi  
body, pou mayst haue repentaunce & sorwe in herte for pi  
synne, 3if pou haue grace, & pi sorwe may be so gret & so  
parfyzt, pat it schal don away synne, & schortyn þe peyne, as 28  
it dyde þe theef on þe crosse.

If contrition be  
hindered by the  
pangs of death,

But I putte þis caas; pou lyste so longe in pi synne, & wylt 30  
nozt leve, pat pou hast no grace to haue parfyzt sorwe; or for  
peyne of syknesse, or for lesyng pi wyttes & pi resoun in pi 32  
deying or a-forn pi deying; or, þof pi sorwe be grete, & pou

<sup>1</sup> Added in margin.

<sup>2</sup> MS. in margin: 'nota bene de satisfaccione.'

<sup>3</sup> Matt. v. 5.

<sup>4</sup> Luc. vi. 25.

<sup>5</sup> MS. in margin: 'exemplum bonum.'

- purpose, ȝif þou lyve, to turne aȝen to þi synne; or ȝif þou or be not serious  
 wystest lyif, þou woldyst noȝt sorwe for þi synne<sup>1</sup>, ne be schreue,  
 ne make restitucyoun; or ellys þou abydest so longe, tyl þe or come too late,  
 4 soule is out of þi body: þanne, in alle þise thynges forseyde, þi then it shall be  
 sorwe & penaunce auayleth þe nouȝt, for it is noȝt fruytefull to salvation.  
 þi saluacyoun, for it comyth to late, *secundum* Damascenum<sup>2</sup>.  
 ȝif þou haue swiche grace in ȝouthe, or age, or in deyng, | þat [Fol. 57 a.]  
 8 þou sorwyst for alle þi synnes, & þi sorwe is more for þat þou But if this sorrow  
 hast so longe abyden þere-in, & so vnkyndely and falsely wretthyd be not produced  
 þi god, þan it is for dreed of deth or for dreed of helle, thynkyng by the fear of  
 þat þou hadde leuere goddis loue & noȝt a synned & ben in helle, upright re-  
 12 þan for to haue don þi synne, & had wretthe of god, & ben in pentance,  
 heuen; and thynkyng, þof þou wystest to lyve & to skape þi  
 deth, þou haddyst leuere to chese to do any penaunce, or to  
 suffere any dyssease or myscheef, þan to don aȝen any dedly  
 16 synne; and ȝif þou haue a full wyll þer-wyth to be schreue, ȝif  
 þou myȝt, & to make amendys, as ferfurth as þou myȝt; þanne,  
 wyth-oute doute, þat sorwe schal be þi saluacyoun, þowȝ it be it shall save thee.  
 in þe laste ende of þi lyif, so þe soule be þanne in þi body, for  
 20 ellys it were to late.

- ¶ But manye now in þise dayes faylen þis grace in syknes in Now-a-days  
 here ende<sup>3</sup> for to haue parfyzt sorwe, & desyre to be schreue, or people have no  
 dyspose hem to makyn amendys. for þei abyde so longe, tyl here grace to repent  
 24 wyttes are gon, & here resoun. deuocoun haue þei non. here in time;  
 speche fayleth. here dreed is go. speke to hem, styrre hem to  
 gode, þey schewe no signe of verray repentaunce, but lye styлле  
 as a beste, wyth-oute swetnes & dreed to godwarde & to here  
 28 soule. Counseyle hem to restore here dettys, here wrongys to  
 þe cherch, to þe dede, or to þe qwyke, þat wyl þei noȝt do.  
 why? for þei haue no grace perto. for, ȝif þei payedyn, &  
 restoryd aȝen, þat þei haue falsly wyth-holdyn, þei schulde be  
 32 seuyd; þerfore þei wyll noȝt do so, to be sauýd, but þey robbyn

<sup>1</sup> MS. in margin: 'nota bene.'<sup>2</sup> Scil. Ioannes Damascenus, author of the Vita BB. Barlaam et Josaphat. Migne, vol. 73.<sup>3</sup> MS. in margin: 'nota bene.'



they prefer leav- seynt Petyr, & zeuyn it seynt poule. pat þei falsely haue gettyn 1  
 ing fro holy chereh, fro here curatys, fro here nezhbourys, pat schal  
 noȝt be restoryd aȝen to hem þe same persones, but it schal be  
 their fortunes to ȝouen to opere persones pat haue no skyl þerto, as to frerys & 4  
 convents and to the poor, and they do alms with the money of strangers. howsys of relygioun, & to poore folk. so pat of opere mennys  
 good þou zeuyst þin almes in þin ende, nouȝt to þe ownerys but  
 to alenyis. as ȝif I robbyd þe of þi good, & zeue it to an-oper  
 man; what amendys do I to þe in þat dede? as salomon<sup>1</sup> seyth, 8  
 þere vj. or x. prayen for þe on þat oo syde, ecc. cryen vengauce<sup>2</sup>  
 vp-on þe on þe oper syde. þou makyst hem to leyȝhe whom  
 þou releuyst wyth operes good, & makyst hem to wepe whom  
 þou wyth-holdyst here good; *secundum* Abuyle<sup>3</sup>. pis contricyoun 12  
 in þin ende & þin almes is a iape to god & dampnacyoun to þi  
 sowle. þerfore, be sory for þi synne, & restore þi dette & þi  
 wrong to hem whom þou hast hynderyd or harmyd, or be in  
 wyll þerto, ȝif þou were of powere, & in þi sorwe purpose full 16  
 to forsake þi synne for euere, & loke þi sorwe be more for  
 wretthyng of god þan for dred of helle, & þanne þe skeet of þi  
 contricyoun castyth out clene þe wose of all þi synne.

[A Young Man damned in spite of his Feigned Contrition.] 20

A young man Exauple<sup>4</sup>. Cesarius seyth pat a ȝong man lyved in leccherye, 21  
 & was vicyous in opere synnes. on his dedebedde, he was  
 schreun, & wepte, & proferyd to makyn amendys as ferrforth  
 as his catell myȝt areche. he was howselyd & anelyd, & dyed, 24  
 & apperyd to oon of his frendys in lyknes of a deuyl, & seyde  
 he was dampnyd. his freend seyde, 'þat is wonder to me! þou  
 weptyst for sorwe of þi synne, þou were howselyd & anelyd as  
 holy chereh techyth, why þanne art | þou dampnyd?' þe deede 28  
 answerde, & seyde, 'my wepyng & my sorwe was noȝt perfyȝt,

confessed on his death-bed, and offered to make restoration. Nevertheless, he appeared to a friend as a devil.

[Fol. 57 b.]

His contrition had not been perfect;

<sup>1</sup> Ecclesiasticus xxxiv. 29 (?).

<sup>2</sup> MS. in margin: 'nota bene de vindicta.'

<sup>3</sup> Cf. p. 5, note 1.

<sup>4</sup> MS. in margin: 'Narracio de quodam iuvene luxurioso & vicioso in alijs pccis confessus fuit communicatus & unctus & tandem dampnatus quia voluit recidiuasse.' (The gaps of this note are filled up by means of the Index in the MS. fol. 233.)

for it was more for dreed of helle þan for sorwe of wretthyng  
 my god. & also my conscyens telde me þat ȝif I had wyst to  
 haue lyued, I wolde noȝt haue sorwyd for my synnes, ne haue  
 4 be schreue, & I thouȝte ȝif I myȝt haue scapyd my sykenes &  
 haue lyved, I wolde haue turned aȝen to my synne. þerfore, my  
 sorwe avayled me noȝt, but I am dampnyd for euere.

and, therefore,  
 he was damned  
 for ever.

þerfore, beeth ware be-tymes, & sorwyth for ȝoure synne more  
 8 for þe offens of ȝoure god þan for dreed of helle ! & þanne is þe  
 skeet of ȝoure contricyoun sufficyent & spedefull to castyn out  
 ȝoure wose of synne.

[*The Young Canon and the Jew's Daughter.*]

¶ Cesarius<sup>1</sup> seyth: In ingelond was a ȝong chanoun of a gret  
 13 mynstre, cosyn to þe bysschop of þat same dyoceyse, & he louyd  
 a iewys dowter of þat cyte, dwellyng wyth here fadyr & modyr,  
 and sche louyd him aȝen. but sche was kept so streyt in, wyth  
 16 fadyr & modyr, þat here loue & sche myȝt noȝt come to-gydere  
 but it were on good fryȝ-nyȝt; for, þanne, alle iewys bledyn be-  
 nethyn for wreche of cristes deth. ffor, whan pylate seyde to þe  
 iewys, 'I am vngylty of þe blood of crist,' þe iewys seydin aȝen  
 20 to pylate, 'his blood be on vs & on alle oure chyl dren !' þerfore,  
 on good fryȝ-nyȝt, alle þe iewys lyen & bledyn be-nethyn. &  
 þat nyȝt þe chanoun lay be þe iewys dowter. On þe satyrday,  
 be þe morwen, þe fadyr ros be-tymes, whan his blood was  
 24 staunchyd, & seyȝ þe chanoun in his dowterys bed wyth here.  
 þe iewe durste noȝt sle hym, for he was þe bysschoppys neve,  
 but þe iewe cryed lowde, & seyde, 'what doost þou here, þou  
 fals cristen man ? where is þi feyth ?' þe chanoun ran out to  
 28 his cherche, al aschamyd. þat day, he schulde rede þe bysschoppys  
 pystell. he durste noȝt for schame be schreuyn. he stood in  
 his vestement be-fore þe bysschop afore þe pystell. þe iewe,  
 wyth alle neȝbours, comyth in-to þe cherche to accuse þe  
 32 chanoun to his bysschop how he lay be his dowter þat nyȝt.  
 þanne, þat ȝonge chanoun was a-dred to a be schamyd, & was

A young canon  
 loved the  
 daughter of a  
 Jew.

But they could  
 not meet except  
 on Good Friday  
 night

when the Jews  
 lie down and  
 bleed. On Satur-  
 day morning,  
 the Jew found  
 his daughter  
 with the canon.

That day the  
 canon was to  
 read the epistle  
 at the bishop's  
 mass.

The Jews went  
 into the church  
 to accuse him  
 publicly.

<sup>1</sup> MS. in margin : 'narracio.'

But the canon repented in his heart, and promised to do penance.

And when the Jews opened their mouths, they could not speak.

The canon entered a stricter order, and the Jewess became a nun.

Such is the power of contrition!

full in herte sory for his lecherye, & pat holy tyme don, & seyde in his herte, 'Lord god, helpe me þis houre, & I behote þe pat I schal be schreue, & do penaunce, & neuere do þis cursyd dede more!' þe bysschop wende þe iewys hadde come to 4 þe cherche to a ben conuertyd, & askyd hem why þei com̄ thedyr? þe iewys openyd here mowthys to accusen þe chanoun of his lecherye, & þei myzt speke neuere a woord. þe bysschop wende þei hadde scornyd hym & holy cherche, & dyde hem be 8 put out at þe dorys. þe chanoun, after, schroof hym to þe bysschop of þat synne, & entryd in-to a streytere relygyoun, & þe iewys dowtyr was baptyzed, & was a nunne.

Lo, how þis skeet<sup>1</sup> of perfyzt sorwe sauyn þe chanoun fro 12 wordly schame, & [kest?] þe wose of synne owt of hym & of þe iewys dowter, & browzt hem bothe to grace of perfyzt lyif, & to ioie of heuen in here ende. Ryzt so, take 3e þis skeet of full sorwe in herte for 3oure synne, & make 3ou clene in grace, 16 & it schal brynge 3ow to heuen-blys in 3oure ende. To pat blysse &c.

[Fol. 58 a.]

### Capitulum xxvij.

#### De confessione.

20

When the 'soft ooze of sin' has been cast out, with the 'skeet of contrition,' the 'hard ooze of obstinacy' must be removed, with the 'skavel of confession.'

Simile of the treatment of a wound.

**F**REENDYS, þe oper day I telde 3ow how 3e schulde casten 20 out of 3oure pytt of lustys, out of 3oure body, þe nesch wose of dedly synne, wyth a skeet of contrycoun; and now schal I telle 3ou how 3e schal caste out þe hard wose of 3oure 24 synne, þat is, þe hard obstynacye of 3oure synne, wyth a scauel of confessioun. for þat scauel of clene schryfte muste nedys folwe sorwe of herte, 3yf þou mowe haue a preest, & ellys þou art out of þe weye of saluacyoun. for, þow3 deed flesh<sup>2</sup> be 28 kut out of a wounde, wyth a scharp corryzie, þi wounde, þow3, nedyth to be pourgyd, wyth a drawyng salue; ellys it wolde rotyen & festryn a3en. Ryzt so, þow3 þi dedly synne be kut out,

<sup>1</sup> MS. in margin: 'skeet.'

<sup>2</sup> MS. in margin: 'exemplum bonum.'



- wyth sorwe of herte, fro þe pyt of þi conseyens, ȝit þi conseyens nedyth to be pourgyd, wyth a drawyng salue of clene schryfte, & ellys þe wounde of dedly synne rotyth & festryth aȝen in þi
- 4 soule. ffor a doctour, hugo de *sancto victore*<sup>1</sup>, seyth, in a bodyly soor, þow3 it be curyd fro dede flesch, wyth corrosyens, þere beleuyth styлле in þe sore oper fylthes, & oper vncleennes gaderyth þer-in, þat muste be purgyd out, wyth drawyng salue.
- 8 Ryȝt so, þow3 þi synne is don out of þi soule, wyth contricyoun, ȝit þe wounde & þe hurt of þat synne, þe filthe & þe vncleennesse, þe whiche þat synne made in þi soule, as lustys mynde, freelte of wyth-standyng, custome of ofte hauntyng, & suche opere,
- 12 schulde rotyn & festryn aȝen in þi soule but þei were pourgyd out, wyth clene schryfte. þerfore, crist seyth, Mat. viij.<sup>2</sup>, 'vade, ostende te sacerdoti!' go & schryue þe to a preest! þis schryfte muste be þi scauel to avoyde wyth þe hard wose of þi synne.
- 16 A scauel<sup>3</sup>, in þe heued befor, hath a scho of yren scharp & myȝti, & an heued hole & narow, & a long stele, an handyll. Ryȝt so, þi scauel of schryfte<sup>4</sup> muste haue first, befor, a scho of yren, þat is, a-forn þi schryfte þou muste haue a-[forn-]record-
- 20 yng, a-forn-rehersyng, a-for-syȝt, a-forn-stodyng, a-forn-avysement, þat þou mowe knowe þi synnes in þi mynde, þat afterward in þi schryfte þou fayle noȝt thruȝ forȝetyng. þerfore þe Ps.<sup>5</sup> seyth, 'Dixi,' I haue seyde before, in recordyng, my synnes for
- 24 forȝetyng. ȝe þat comyn to ȝoure schryfte, & kan seye neuere a synne þat ȝe haue do, but seyn to þe preest, 'I kan noȝt schryue me, good syre; aske me,' for-sothe, ȝoure scauel of schryfte fayleth his scho, þat is, a-forn-recordyng of þi synne.
- 28 why so? for þou recordyst noȝt þi synne befor, þerfore þou forȝetist þi synne, & canst noȝt schryue þe. ¶ þi schryfte be examynacyoun of þe preest suffyseth to þi saluacyoun, ȝif þou kunne noȝt schryue þe; but ȝit þi mede is þe lesse, for þou
- 32 wylt noȝt studyen ne trauaylen to leryn for to schryue þe. ȝif þou knowe þe in a synne, & wylt noȝt be schreun þerof

The 'skavel' has a shoe in front, so must your confession be preceded by recollecting your sins.

Confession by means of the priest's examination is less expedient;

but if the person confessing

<sup>1</sup> For Hugo de St. Victore, cf. Migne, Patr. Lat. tom. 175. p. 177.

<sup>2</sup> Matt. viii. 4.

<sup>3</sup> MS. in margin: 'Scauel, quere et nota.'

<sup>4</sup> MS. in margin: 'nota de confessione.'

<sup>5</sup> Ps. xxxi. 5.

knew his sin  
before, his  
confession is  
inefficient.

Also your recol-  
lection must be  
sharp with  
shame,

[Fol. 58 b.]

and strong in  
will.

The head of the  
skavel is self-  
accusation.

Do not impute  
your sins to  
others!

but þe preest aske þe þerof, & þanne þou seyst it to þe preest,  
be-cause þou knowyst it, & wylt noȝt tellyn it but þe preest  
aske þe, & þanne þou seyst it; þat schrifte profyȝteth þe noȝt  
to þi saluacyoun, *secundum* quosdam. þis scho of recordyng 4  
þi synne muste be scharpe in schame of þi synne. ȝif þou  
stood al nakyd opynly in a gret feyre, þou schuldyst | be sore  
a-schamyd of þi priue membrys þat alle men seen hem; myche  
more owyst þou to ben a-schamyd of þi synne fowl & horrible, 8  
in þe syȝt of god & of alle seyntes. *Apostolus*, 'Quem fructum  
habuistis in *quibus* nunc erubescitis,' *Rom.* vj.<sup>1</sup> Hugo de *sancto* B  
victore seyth, schame is a gret parcell of amendys for þi synne.  
þis schame muste be so scharpe, þat þou auaunte þe noȝt for þi 12  
synne for schame. þe scho of recordyng þi synne<sup>2</sup> muste be  
myȝty, þat it breke noȝt of þe scauel for ony schame, tyl þou  
be schreun þerof. ffor salomon seyth in hise *prouerbys*<sup>3</sup>, he  
þat schryueth him noȝt of his synnes, he schal noȝt be sauȝd; 16  
he þat is schreun þerof, & forsakyth his synnes, he schal haue  
mercy. þerfore, lokyth þat þe scho of ȝoure scauel, þat is, þe  
recordyng of ȝoure synne, be scharp in schame & myȝti in wyll  
to be schreun. þerfore seyth þe *Psalmistre*<sup>4</sup>, 'Dixi: confite- 20  
bor.' I haue seyð & recordyd my synne in scharp schame,  
I schal be schreun of my synne, wyth a myȝti wyll & desyre.  
þe heued of þis scauel muste be accusyng þi-self, noȝt excus-  
yng þi-self in colouris<sup>5</sup>, and puttyng þe defawte of þi synne on 24  
opere persones, as þus; 'god ȝaf me no myȝt to wyth-standyn  
it. opere folk dyde me don it. It was operys defaute & noȝt  
myn. myn husbonde dede me don it, my wyif dyde me don  
it, or my wyif was cause þerof more þan I. temptacyouns & 28  
sterynges of opere dyde me don it.' towche non oper þan þi-  
self! make streȝt þis heued & narrow, þat it towche þi-self  
& non opere! streȝtly accuse þi-self & non oper! as *dauid*

<sup>1</sup> *Rom.* vi. 21.

<sup>2</sup> MS. in margin: 'þe scho of þe scauel *sive* recordacio peccatorum.'

<sup>3</sup> *Prov.* xxviii. 13.

<sup>4</sup> *Ps.* xxxi. 5.

<sup>5</sup> MS. in margin: 'þe hede of scauel, *sive* accusacio sui ipsius non excusacio nota.'

seyde to god, 'Ego peccau<sup>1</sup>,' I dyde þis synne of myn owen wyckydnes. *Prouerbia* xviii.<sup>2</sup> 'Justus prior accusator est sui.' coloure noȝt þi schryfte þe fayrest owtewarde, but seye aȝens þi-  
 4 self as foul, as horryble, as it was do. þerfore seyth þe Ps. 'Dixi: confitebor aduersum me,' I haue seyde my synne in herte recordyng, I schal knowe my synne in schryfte aȝens my-self.

8 þis heued, accusacyoun in schryfte, muste be hole in symple-  
 cite; þat is, loke in þi schryfte þat it be symple & noȝt double  
 in thynkyng oon, and tellyng an-oþer; as þou seyst to þe preest,  
 I forsake my synne, & in þin herte þou purposyst to turne  
 12 aȝen to þi synne. ne telle noȝt in þi schryfte flatteryng iapys  
 & talys, ne opere processe þat longeth noȝt to þi schryfte; but  
 & symplely late þin herte & þi tunge acorde in one, & rehearse in  
 þi schryfte no proces but þat nedyth. for summe in schryfte  
 16 schal tarye þe preest wyth sleueles talys þat no-thing longyth  
 to schryfte.

¶ Also loke þat þe heued of þi scauel be hole in truthe<sup>3</sup>, þat  
 it be noȝt brokyn wyth lesynges & falsnes, in lying on þi-self  
 20 or on oþers. And loke þi schryfte be hole to oo preest, & noȝt  
 to manye; on gobet told to oon preest, an-oþer gobet told to  
 an-oþer preest, is noȝt goodly. Also loke þis heued of þi  
 scauel be hole in schryfte of alle þi synnes, þat no synne be  
 24 kept vnschreun; for þanne were all lost. Exa<sup>4</sup>mp<sup>le</sup>; ȝif an  
 hole be opyn in a schyppe, þat þe water may entryn in, þowȝ  
 alle opere holys of þat schyppe ben stoppyd, þe schypp  
 |drenchyth, for þat on hole is opyn; ryȝt so, in schryfte. for [Fol. 59 a.]  
 28 on dedly synne vnschreun þou schalt be dampnyd, þof alle  
 þin opere dedly synnes be schewyd in schryfte to þe preest.  
 On a kynges borde is sett hole breed<sup>4</sup> & no brokyn breed.  
 Ryȝt so, to þe kynges borde of heuen sette no brokyn schryfte,  
 32 but sett þeron an hole schryfte! ȝif þou haue manye dedly  
 woundys, & alle ben curyd saaf one, ȝet þat oon wounde sleth

<sup>1</sup> 2 Reg. (2 Sam.) xxiv. 17.<sup>2</sup> Prov. xviii. 17.<sup>3</sup> MS. in margin: 'þe heued of scauel siue veritas.'<sup>4</sup> MS. in margin: 'exemplum.'



pe. Ryȝt so, ȝif þou schryve þe of alle þi dedly synnes saue of on, þat one dedly synne schal dampne þe.

Self-accusation  
must be reason-  
able,

¶ Also loke þe heued of þi scauel be hole in discrecyoun & ¶ in resoun<sup>1</sup>, in chargyng þi synnes after þei weyin in gretnes, 4 noȝt in holdyng grete synnes smale, ne in heldyng smale synnes grete, but dyscretly holde hem as þei are, & as þi confessour tellyth þe, & telle þou noȝt as a fool þi gode dedys, as þus, ‘I dede neuere thefte, ne leccherye, I slowe neuere man, I faste, 8 I wake, I praye, I do penaunce.’ þise gode dedys nedyn noȝt to be schewyd in schryfte, but schewe þin euele dedys in þi confessioun, & þat is discrecyoun. Ps.<sup>2</sup> ‘Dixi: confitebor aduersum me iniusticiam’—non dicit bonitatem. 12

relating only  
your own sins,  
not those of  
others;

¶ Also þis heued of thy scauel in schryfte it muste be hole ¶ in propyrhed<sup>3</sup>, in oo pece, noȝt brokyn in dyuerse pecys; þat is, holly accuse pi-self of þin owne propyr synnes, & breke noȝt þi schryfte in accusyng opers synnes, as þe husbonde tellyth þe 16 wywes defawtes, & þe wyif þe husbondys defawȝtes. telle þin owne synnes, & noȝt þi neȝbouris synnes; for [ȝif?] þi schryfte be noȝt hole of þin owen propyr synnes, but it is brokyn in-to oper mennys synnes, it profyteth noȝt. þerfore, say þin owne 20 synnes, late opere mennys be! Ps. ‘Dixi: confitebor aduersum me iniusticiam meam’—non dicit alienam.

it must also be  
humble.

Also þe heued of þis scauel in schryfte, þat is, accusyng ¶ pi-self, it muste be hole in lownes & in worschippe, in obeying 24 lowly to þe preest, to receyue of him mekely penaunce, his techyng & his repreuyng. and noȝt vnworschippþ þou þe preest! telle þou noȝt his counseyl þat he seyde to þe in schryfte, deprauē hym noȝt, lye noȝt on him, dyspise hym noȝt, carpe þou 28 noȝt aȝens him in confessioun, wyth prowde & vnreasonable woordys, refuse noȝt þi penaunce vnbuxomly! but, as to þe mynistre of god al-holy, meke þe lowe, obeye þe to him, loue him, drede hym, beleue in his woordys, worschippþ hym; for þi 32

<sup>1</sup> MS. in margin: ‘þe hede of þe scauel sit integrum in discrecione & in racione.’

<sup>2</sup> Ps. xxxi. 5.

<sup>3</sup> MS. in margin: ‘confessio sit tua non aliena.’

schryfte is noȝt only to hym ne for him, it is for þi god & to þi god. Ps. 'Dixi: confitebor aduersum me iniusticiam meam domino'—non dicit homini, *sed domino*.

4 þe scho & þe heued in þis scauel of confessioun I haue told ȝou; an-oȝer day, I schal telle of þe handle þer-of.

[*A Clerk the Murderer of a Goldsmith.*]

6 Cesarius seyth<sup>1</sup>: In þe cyte Accabatenci<sup>2</sup>, a ȝung clerk poore  
8 of good seyde to a goldsmyth, hys neyȝboure, þat a marchaunt  
was come to his hows, & wolde byen vesselȝ & cowpys of gold &  
of syluer of dyuers foormys. þe goldsmyth folwyd þe clerk,  
wyth myche vessel of gold & syluer. when he was entryd þe  
12 clerkys hows, þe clerk & his sustyr slowyn hym, & threwyn  
hym in a gonge. seruauuntys of þe goldsmythes sowȝtyn hym  
at þe clerkys hows be suspycioun, & foundyn hym in a gonge,  
slayn. | þe clerk & his suster were dampned to þe fyir be þe  
16 lawe. þe clerk wolde noȝt be schreun, & brente all to asschys.  
his suster was schreun, & be þe vertu of schryfte, was vn-  
towchyd of þe fyir.

A clerk and his sister

allured a goldsmith into their house, and murdered him.

They were discovered,

[Fol. 59 b.]  
and condemned to be burnt.

The sister confessed, and was saved from the fire.

Lo, what þe scauel of shryfte dyde to here! sche was sauȝd,  
20 here brothyȝ was brent. þerfore, beth schreun of ȝoure synne,  
& saue ȝou fro fyir of helle to lyve in blysse! Ad quod &c.

Such is the power of shrift.

*Capitulum xxviiij<sup>m</sup>.*

*De confessione.*

3 THE oȝer day, I telde þat schryfte was a scauel, to caste þe  
25 harde wose of ȝoure synne out of ȝoure pytt of lustys. þe  
two partys of þis scauel of confessioun, I haue told ȝow, þat is,  
þe scho & þe heued; and now I schal tel ȝou of þe handyl in þis  
28 scauel of confessioun.

The handle of the skavel of confession.

<sup>1</sup> MS. in margin: 'narracio de clerico paupero qui cum sorore sua propter iocalia sua aurifabrum occiderunt, nota bene de confessione.'

<sup>2</sup> Corrupted from Civitas Attrabatensis = Arras; cf. *Cesarius Heisterbacensis*, ed. J. Strange, vol. i. p. 130.

The handle has  
six parts, which  
are: 1. explicit-  
ness,

þis handyl muste be in lengthe vj. spanne, þat is, it muste haue vj. *parcellys* longynge þerto. þe ferste spanne in lengthe, it muste be nakyd<sup>1</sup>, þat is, opynly schewyd out in confessioun to þe vnderstandyng of þe confessour, & noȝt coloured in therk & 4 fayre woordys.

2. accuracy,

þe *secunde* spanne in lengthe of þis handyl muste be ryȝthede. for ȝif þis handyl be wrong, it is vnspedefull to werke wyth. as þus; in þi schryfte say ryȝtly in what astat & what degre 8 were þou, whanne þou dedyst þat synne, & in what astate or degre was þe *oper persone* by whom þou synned, were þou or þe *oper persone* syke or hole, chyld or of full resoun, ȝung or olde, pore or ryche or gentyl, fre or bonde, wyttyng or vnwyttyng, wyth þi wyll 12 or aȝens þi wyll, weddyd or sengyfl, of þi kyn or of straungerys, seculere or relygyous, clerk or lewyd, mayde or wydewe, of þi gostly kynrede or nay, of þin affynyte or nay, or cristen man or iewe. telle also ryȝt what synne þou hast do, & where þou 16 dydest þat synne, in pryue place or opyn place, in holy place or *oper* place, dedyst þi synne alone or wyth helpe & strengthe of *opere*, or be *operes* counfort. telle ryȝtly how manye, & whiche þou hast harmyd be *procuryng* of *opere*, or be þin owyn steryng 20 to synne. dedyst þou þat synne be þin oweñ malyce, wyth-outyn temptacyoun, or ellys be temptacyoun of þe feend, of þi flesh, or of þe worlde? why dedyst þou þat synne, in malyce or in gamen, for coueytise or for pouerte & nede, for reccheleshede 24 or for despyȝt & for contempte? dedyst þou synne drunken or sobre, for loue or for hate, for hungyr or thyrst, for cold or hete, or nedeles in hastynes, or wyth avysement? Telle ryȝtly how 28 ofte þou dedyst þat synne, how foule þou dedyst þat synne, slepyng or wakyng, what tyme dedyst þat synne, in lentyn, in fastyng dayes, in holy festys, or in werke-dayes, or in tyme of goddys seruyse. how ofte & how longe hast þou synned & mys-pendyd þi lyif? how manye matynes, massis, euesangys, howrys, 32 *prechynges*, offrynges, & *opere gode* dedys, hast þou omytted & fayled? how ofte hast þou iangelyd, rownyd, & slept, in tyme of

<sup>1</sup> MS. in margin: 'handil of þe scauel most be vj. spanne in lenght. 1. confessio sit nuda. confessio non [sit] colorata. nota bene.'



dyuyne seruyse in holy cherche? telle þou ryztly in þi confessioun þe circumstaunce of þe synne, & whanne þou dedyst þat synne, a-forn þi penaunce or after. *versus*: 'Quis, quid, 4 vbi, per quos, quociens, cur, quomodo, quando?'

¶ þe thridde spanne in þe handyl of þi schryfte muste be <sup>3. speediness,</sup> spedyhed, *wyth*-outyn delaying. tarye þou noȝt fro day to day, fro woke to woke, fro ȝere to ȝere, ne tyl art seek, or tyl deth 8 comyth; but whanne þou felyst þe in dedly synne, spedely & has-lytely be schreue, & abyde no lengere. [Fol. 60 a.]

¶ þe iiij. spanne of þis handyl in schryfte is wepyng, noȝt <sup>4. weeping,</sup> leyȝhyng chere in herte, in face, in eyȝe, but, as Marye mawdeleñ 12 dede, wassche þou þe feet of crist, þat is, his manhod, *wyth* wepyng terys in þi confessioun, & crist schal cacche out of þe vij. feendys, þat is, vij. dedly synnes, as he dede out of marye mawdeleñ. & þanne schalt þou haue forȝeuenesse & mercy, as sche 16 hadde & seynt Petyr for here wepyng. for wepyng is þe watyr þat ihesu desyreth to drynken, *secundum* doctores, after whiche watyr of wepyng he thyrsted on þe cros, & seyde, 'I haue thyrst,' þat is, for helth of mannys soule, for wepyng of mannys 20 synne. ffigure here-of Iohannis iiij.<sup>1</sup> crist restyd him be þe <sup>(Allegory of Jacob's Well.)</sup> pyt & þe welle of samarye, þat is, be þe synfull body, sory of his synne. & crist askyd watyr of þe womman samaritan, þat is, he askyth watyr of wepyng terys of synfull soule for his synnes. 24 scripture seyth, '*lacrimę extinguunt viciorum flammās*,' wepyng qwenchytz þe flammys of synne.

¶ þe v. spanne of þis handyl in schryfte is often schryuyng for <sup>5. repeated confession.</sup> forȝetyng. ȝif þi scherte be vsyd al þe ȝere vnwasschyn, be þe 28 ȝerys ende it is ryzt foul. þi lauendere may noȝt, þanne, wasschen it als whyȝt & als clene as ȝif it be wasschyn euery woke onys. þerfore, oftyn be þou wasschyn in þi schryfte, & þanne schalt þou be clene. for þe oftere þi scauel castyth out wose, þe sunnere 32 þi pyt is clene; þe seldere þi scauell is vsed, þe lengere it is or þi pyt be farmyd.

¶ þe vj. spanne in þe handyl of þi confessioun is frelyhede; <sup>6. Spontaneity.</sup>

<sup>1</sup> John iv. 6.

Example of a  
servant staying  
for fear of  
punishment.

pat frely, be pi good wyll, for loue & deuocoun to god, pou art schreun, panne is pi schryfte medefull. for 3if schame of þe world, or dreed of deth, or dreed of helle, compelle þe þerto, & nozt loue to godwarde, ne deuocoun, ne pi fre wyl, panne pi schryfte is 4 nozt worth. . Exaample<sup>1</sup>. pi seruauent or pi bonde-man is fals & vnkynde to þe, þat wyl nozt serue þe, but rennyth away to pi most enemye, & seruyth him, tyl pou puttyst hym in prisoun or in stokkys, & panne he turneth to þe, & seruyth þe awhyle. pis 8 is for no loue but for dreed. for whenne he is lowse, sone after he rennyth away azen. pou kunnyth hym no thank, for he seruyth þe nozt for loue. Ryzt so, whyl pou art heyl, pou art fals & vnkynde to pi god, and seruyst his most enemye, þe feend, in 12 synne. whanne god settyth þe in stockys of sykenes, or in prisoun of deth-euyll, panne turnyst pou to god, & art schreun, & behotyst to seruyn hym. but as sone as pou art heyl azen, pou art fals to god, & seruyst azen þe deuyll. god kan þe no thank, 16 for pou louyst him nozt. for whan pou art schreun nozt for loue of god but for dreed of wordly schame, or for dreed of syknes, or for dreed of deth, or for dreed of peyne of helle, pis handyll is to schort, it is nozt worth. make it a spanne lengere, 20 wyth fre wyl, fre loue, & fre deuocoun to god, er pou be compellyd þerto be sykenes or be deth! & panne god louyth þe, & panne hast pou a good scauell to caste wyth out pi wose.

[Fol. 60 b.]

take pou þis scauel of schryfte, wyth alle | thre partes, wyth 24 scho, heued, & handyl, as I haue told þe in two tymes, & laboure faste, & caste out þe hard wose of pi synne! 'Confitemini alterutrum peccata vestra'<sup>2</sup>!

[*The English Witch who died Unshriven.*]

28

A witch died  
unshriven.

Cesarius, pat clerk, tellyth<sup>3</sup> pat a wycche in Ingelonde 6 wolde nozt be schryuen, whann sche dyed. be here byddyng, whann sche was deed, here frendys sowedyng [here] in hertys ledyr, & closyd here in a stonyn coofere boundyn aboutyn wyth 32 iij. yren cheynes, & þe lyd abouyn schett & sowdyd, wyth leed &

She was buried  
in a coffin of  
stone fastened  
with iron chains.

<sup>1</sup> MS. in margin: 'Exemplum.'

<sup>2</sup> James v. 16.

<sup>3</sup> MS. in margin: 'Narracio de confessione.'

yren. hyre sone, a munke, & here dow3ter, a nunne, wokyn here body iij. nyztes in cherche, as sche bad hem ; & 3if sche abyde styll in þe cherche iij. nyztes, þanne schulde þei berye [here] þe 4 day aftyr. þe two ferste nyztes, in syzt of alle þo þat wokyn here, feendys comyn, & brokyn vp þe cherche dorys, & two cheynes of þat stonyn coffre. þe myd-cheyne was styll hole. þe iij. nyzt, at cokkys crowyng, þe feendys comyn azen, wyth dyn & crye, þat 8 all þe cherch quakyd, & þe erthe also. Oon of þe feendys þat was mayster-feend, most horryble & foul, prowdeley wente to þe body, & bad here be name aryse. sche seyde, 'I may nozt for þis yren cheyne.' þe feend seyde, 'for þi synne þe cheyne schal 12 breke!' þe feend brak þat myd-cheyne, & with his foot smote away þe lyd. sche ros opynly, in syzt of alle here wakerys, & roryng went out at þe cherche-dore, & was sett on a blak brennyng deuyl, & born to þe pytt of helle. But flends broke the chains in three subsequent nights, and carried her to Hell.

16 why? for þe scauel of schryfte had nozt cast out þe wose of here synne. þerfore, beeth ware, & wyth þis scauel ferme 3oure pytt!

[*The Fiend and the Unfaithful Penitent.*]

20 Cesarius<sup>1</sup>. A feend wonyd in braban in an howse, & telde opynly euery man pat com̄ thedyr his synne, whiche he was nozt schreuyng of. A man was schreuyng of a preest, & in herte he purposyd to turne azen to his synne. þis man wente to þe feend, 24 & lokyd in at þe dore. þe feend seyde, 'come hedyr, freend, þou art catlycked & qwyte of þi synnes in þi schryfte.' þe feend opynly tolde out alle his synnes to all þe peple, for all his schryfte. why? for his schryfte was nozt worth, for he purposed 28 to turne azen to his synne. þe man was a-schamyd, & was schryuen to a preest, wyth full purpos to forsakyn his synne. & þanne he, be þe byddyng of þe preest, wente azen to þe feend, & lokyd in at þe dore. An-oper man stondyng besyde seyde 32 to þe feend, 'lo feend, þi freend is comyn azen to loken how þou faryst. telle vs azen his synnes as þou dedyst 3ysterday. þe

A man who had confessed, without serious repentance, was told all his sins publicly by a fiend.

He confessed again, and when he returned,

<sup>1</sup> MS. in margin : 'Narracio de confessione.'



the fiend knew  
him no more.

feend seyde, 'I knowe hym noȝt, it is noȝt he þat I accusyd  
ȝysterday.' þe peple helde þe feend a lyere, & þat man was  
sauyd fro schame.

Se here þat fals schryfte profyzteth noȝt, & trewe schryfte 4  
castyȝh out synne. take this scauel of trewe schryfte, & caste  
out þer-wyȝh þi wose of synne! and þanne schal grace entryn  
þi soule here, & in þin ende þou schalt entryn endeles ioȝe! Ad  
quod & 8

### Capitulum xxix<sup>m</sup>.

#### De Satisfactione.

When the pit of  
your conscience  
is clear of the  
water of curse

[Fol. 61 a.]

and the ooze of  
deadly sin,  
even the crumbs  
of that ooze  
must be cast out,  
with the 'shovel  
of satisfaction.'

Satisfaction is  
like a healing  
salve.

It is indispens-  
able for attain-  
ing salvation.

I HAUE told ȝou here-be-forn how ȝe schul castyn out of þe ȝ  
pytt of ȝoure conscyens þe corrupt watyr of þe gret curs, 12  
wyȝh þe scope of penauns, & þe wose of dedly synne, wyȝh þe  
skete of contricyoun & wyȝh þe scauelli | of confessioun. but  
now, me muste telle ȝow [how] ȝe schal schouele clene out þe  
crommys of þe wose of synne, wyȝh þe schouyl of satysfaccoun<sup>1</sup>. 16  
for þowȝ þi wounde, þi sore, & þin hurte, be delyueryd fro deed  
flesch, þat is, of dedly synne, be þe corrysie of contricyoun, &  
also made clene, wyȝh drawynge salue of confessioun, ȝit, it  
nedyȝh to ben helyd vp, wyȝh an helyng salue of satisfaccoun, 20  
ellys it wolde be styлле sore & neuere hole, ȝif þou be of powere, &  
haue tyme perto. 'quia non remittitur peccatum, donec restitu-  
atur ablatum.' xiiij. questio vj.<sup>2</sup> ȝif þou be neuere of powere to  
restore & to makyn amendys, & þou woldyst makyn amendys, ȝyf 24  
þou myȝtest, so þat þou makyst amendys as fer-forȝh as þi catel  
& þi good mowyn enteyne, þanne þi sorwe & þi schryfte schal  
be þi saluacyoun, & ellys nouȝt. for hugo de sancto victore<sup>3</sup>  
seyȝh, þowȝ god be mercyfull, he also is ryȝtfull. perfore, he 28  
forȝeuyȝh noȝt so synne but þat he askyȝh peyne. as he forȝeuyȝh  
synne be his gret mercy in sorwe & in schryfte, so he askyȝh

<sup>1</sup> MS. in margin: 'schouele of satisfaccioun.'

<sup>2</sup> Capitulum 1. Causa 14. Quaestio 6 [Corpus Juris Canonici, i. 742].

<sup>3</sup> MS. in margin: 'hugo de sancto victore.'

penaunce & amendys in satysfaccoun of his gret ryztwysnes.  
 panne, after 3oure contricyoun & confessioun, 3if 3e haue tyme &  
 powere, 3e muste take þe schouell of satysfaccoun, 3if 3e wyll  
 4 be sauyd:

Satysfaccoun is to fulfyllen þi penaunce enioyned of þe  
 preest, & to pay þi dettys to qwyke & dede & to holy cherche,  
 & to restore þat þou hast falsely gett, to makyn amendys for þi  
 8 wrongys & þe harmys þat þou hast don, & no more to turne  
 aȝen to þi synne. for a wounde or a sore often hurte is ful  
 hard to makyn hole. '*Vulnus iteratum tardius sanatur.*' 'Iuanis  
 penitencia est, quam sequens culpa coinquinat.'

Satisfaction is to  
 do penance, to  
 pay one's debts.  
 to make amends  
 for any harm  
 done, and never  
 to turn to sin  
 again.

**A** schouyl hath iij. thynges; a scho, an heued, & an handyl.  
 13 Ryzt so, *secundum hugonem de sancto victore*, satysfaccoun  
 hath iij. thynges<sup>1</sup>, þis thre princypall partyes; Almes-dede,  
 fastyng, & prayere. In almes-dede god reseuyth of vs þat  
 16 we ȝeuyne to þe pore, as crist him-self seyth in þe gospeff,  
 Mat. xxv.<sup>2</sup> In fastyng & in bodyly penaunce god takyth of vs  
 sacryfise of a trubelyd spyrite. Ps.<sup>3</sup> '*Sacrificium deo spiritus*  
*contribulatus.*' In prayere god takyth of vs an offryng.  
 20 *Augustinus*, '*Omnis oracio oblacio est.*'

The shoe, the  
 head, and the  
 handle of the  
 shovel of satis-  
 faction repre-  
 sent alms. fast-  
 ing, and prayer.

þe scho of þe schouele is be-forn in þe heuyd; ryzt so, in  
 schouele of satysfaccoun, first be-forn muste be a scho, & þat is  
 almes-dede. *Crisostomus*, in *imperfecto Opere*, xv. super Mat-  
 24 *theum*<sup>4</sup>, he askyth whi almes-dede schul go be-fore prayere? &  
 he answeyth þerto him-self, & seyth, for almes-dede is noryschere  
 & makere redy þe weye to god a-forn þe face of prayere, þat  
 prayere folwyng after almes-dede, mowe fynde redy weye to  
 28 god & redy place to his mercy, as a purveyour goth be-forn  
 to takyn an jn for his mayster; and as þe yren scho of þe  
 schouele entryth be-fore in-to þe wose, þat þe heued of þe  
 schouele myȝte entren in after: so almes-dede owyth to go be-fore  
 32 to god to askyn helpe, þat prayere folwyng, mowe spedyn in

Alms-giving.

Why it ought to  
 precede prayer.

<sup>1</sup> MS. in margin: '*satisfaccio tria: elemosina, ieiunium, oracio.*'

<sup>2</sup> Matt. xxv. 40.

<sup>3</sup> Ps. li. 19.

<sup>4</sup> For the so-called '*Opus imperfectum in Matthaeum*' cf. Migne, Patr. Graeca, tom. 67. p. 2.

[Fol. 61 b.]

Alms is to praye  
what oil is to a  
lamp.

Alms must be  
given with a  
will to sin no  
more.

Prayer

more valuable  
than alms and  
fasting.

grace. Salomon<sup>1</sup> seyth, 'Ante oracionem prepara animam tuam,' A-forn þi prayere make redy þi soule, | þat is to seyne, make redy þi soule, first in almes, & þanne praye þus after, *secundum crisostomum* vt supra. As oyle 3yueth lyzt to þe<sup>4</sup> laumpe<sup>2</sup>, so almes 3eueth lyzt of feyth to prayere, for to haue trust & feyth to spede. whanne a leche, be-forn his cure, is wel rewardyd wyth 3yftes, þanne afterward þe gladlyere he doth his kunnyng to make þe seke hole. Ysa. lij.(?) þerfore, rewarde 8 þi leche ihesu, first in begynnyng of þi satysfaccoun, wyth 3yftes of almes-dede to þe pore; for þat þou 3euyst to þe nedefull, þou 3euyst it to god, Mat. xxv.<sup>3</sup>: and þanne ihesu gladly & redyly schal make þe hole in soule. Thoþ. iiij.<sup>4</sup> 'Elemosina ab 12 omni peccato liberat.' but pis scho almes, it muste be scharpe befor in wyl to forsake þi synne. for it is more scharp to þe synnere, & more greuyth him, to leuyn his synne þan to geuyn almesse. þerfore, scharpe pis scho almes-dede in forsakyng þi 16 synne. 'Miserere anime tue placens deo'.<sup>5</sup> A leche byddeth þe syke vnder his cure, 3if he be curable & wyl be hole, þat he absteyne hym fro noyous metys & drynkes. Ryzt so, to þe in sykenes of dedly synne, 3yf þou wylt be curyd & sauýd, ihesu, 20 þi leche, byddeth to þe, Ioþ. viij.<sup>6</sup> 'Vade, noli amplius peccare,' Go, & be in wyll no more to synne. for but þin almes-dede be scharpe, wyth a scharpe wyll to leue þi synne, þe schó almes in þe schouyll of þi satysfaccoun, is to dufl þat it schouelyth 24 nozt elene out þe crommes of þe wose of þi synne. *Crisostomus* vt supra, 'Qui peccat & elemosinam facit, perdit quod facit; pro cessato peccato peccatoris datur elemosina, non pro occurrente.'

Take þis scho almes, wyth scharp wyl to leue þi synne, take 2 þanne þe heued of þi schouele in satysfaccoun, þat is, prayere<sup>7</sup>! 29 *Crisostomus* vt supra, he seyth, Prayer is more worthy to god þan almes or fastyng. why? for almes comyth of þi temperafl godys, fastyng comyth of þi body, but þi prayere 32 comyth out of þin herte, & þerfore þat is heued & worthyest

<sup>1</sup> Ecclesiasticus xviii. 23.<sup>2</sup> MS. in margin: 'exemplum.'<sup>3</sup> Matt. xxv. 40.<sup>4</sup> Tobit iv. 11.<sup>5</sup> Ecclesiasticus xxx. 24.<sup>6</sup> John viii. 11.<sup>7</sup> MS. in margin: 'Oracio.'



in-myddes betweñ almes & fastyng, as þe heued of a schouyfl is  
 in-myddes be-twen þe scho & þe handyfl. Crisostomus super  
 Mattheum, in *imperfecto opere* xiiij., dicit: As frankencense wel  
 4 made delyteth man in smellyng, whan it is put in fyir, so þi  
 prayere deuoutly prayed in fyir of charyte, delyteth god in  
 swetnesse. Ps.<sup>1</sup> 'Dirigatur oracio mea sicut incensum in con-  
 spectu tuo.' Crisostomus seyth, als sone as þi prayere is out  
 8 of þi mowth, aungelys takyn it in here handys, & offeryn it vp  
 a-forn god. Ryzt so, þi rounnynges, þi iangelynges, þin ydeff  
 woordys, þi chydynge, þi repreuynge in holy cherche & in  
 goddys seruyse, in processions, & in tyme of deuocouns,  
 12 feendys beryn hem fro þi mowth, & offryn hem vp to here prince  
 Sathan in helle. perfore, ȝif þis heued of þi schoueff, prayere,  
 be brokyn in iangelyng, in tellyng talys, in dedly synne, or in  
 wycked lyvyng; þanne þis heued prayere doth þe no profyzt.  
 16 perfore, kepe þi prayere hole, wyth-oute iangelyng & iapyng in  
 diuyn seruyse, in clenness of leuyng, ȝif þou wylt schouele out  
 per-wyth þe wose of þi synne. Crisostomus super Mattheum, in  
*imperfecta omilia* xv., dicit, 'Qui orat in peccato, non rogat  
 20 deum sed deludit deum,' whan þou prayist, & dost dedly synne,  
 þou prayest nozt god<sup>2</sup>, | but þou iapyst god & scornyst him. per- [Fol. 62 a.]  
 fore, late þi prayere ben hole, wyth-oute breche of dedly synne,  
 & wyth-oute iapyng & iangelyng in dyuyn seruyse & in  
 24 praying, þat it mowe avoyden þi wose of synne. ¶ Whanne  
 a leche<sup>3</sup> is plesyd, wyth fayre woordys & plesyng speche, þanne  
 gladly he besyeth hym to make þe seke hole. Ryzt so, whan  
 þou plesyst ihesu, þi leche, wyth plesaunt preyere nozt dyffoulyd  
 28 in iangelyng ne in synne, þanne ihesu gladly makyth þe hole  
 fro þi synne. Ysa. liij. (?) & in Psalmo<sup>4</sup>, 'Ipse enim est qui sanat  
 infirmitates tuas qui redimit de interitu vitam tuam.' þe modyr<sup>5</sup>  
 for here syke chylde makyth a candell, & makyth a vowe in  
 32 prayere. Ryzt so, whenne þou seest þi soule peryssche in dedly  
 synne, no bodyli leche may cure þe. make a candel of gode  
 werkys of almes-dede, luc. xij.<sup>6</sup> & 'lucerne ardentis in manibus

Prayer is like  
sweet incense.

Do not impair  
your prayer by  
talking in  
church!

<sup>1</sup> Ps. cxl. 2.

<sup>2</sup> MS. god god.

<sup>3</sup> MS. in margin: 'exemplum.'

<sup>4</sup> Ps. cii. 3, 4.

<sup>5</sup> MS. in margin: 'exemplum.'

<sup>6</sup> Luke xii. 35.

Simile of a  
mother's  
offering-candle.

vestris,' & make a vowe of deuowte prayere to god, & þi soule schal ben hole. *Jeronimus super Mattheum*, 'Oracione sanantur pestes mentis.'

[*The Conversion of Peter, the Hard-hearted Toller.*] 4

Ex legenda Iohannis theolonarij <sup>1</sup>. þere was a tollere clepyd **P** Perys, wondyr-ryche, to þe pore vnmercyfull, non almes ȝeuyng, but þe pore dyspysing, & hem betyng or cacchyng out at his gatys, wyth his doggys. A pore man seyde to his felawys, 'for 8 a waiour I schal gon & askyn almes of Perys tollere, þat doth dyspyzt to alle pore hym almes askyng. þe waiour was leyde. þe pore man goth to Perys hows; & Perys bare rye-louys fro þe oven to þe pantrye. þe pore man askyd hym almes. but <sup>12</sup> Perys had no stone, but for angyr & dyspyzt he kyst a rye-loof to haue brokyn his heued. þe pore man stowpyd, þe loof wente ouyr his heued. þe pore man ran after þe loof, he took it vp, & bare it to his felawys, seying þat he hadde þat loof of Pers, & <sup>16</sup> so he wan his waiour. Two dayes after, Perys was syke to þe deth, & thouȝte he syȝe him-self led a-forn þe heyȝ iuge crist. & feendys he seyȝ, þat puttyn alle his synnes in o scole, and aungelys, aȝ heuy, puttyn in an-oȝer scole on þe oȝer syde þat <sup>20</sup> rye-loof þat Perys keste at þe pore mannys heued. it weyed but lytel, it was noȝt euen in weyȝte to his synnes. þe aungelys seyden to him, 'Perys, make þis rye-loof heuyere in almes-dede, ellys þe feendys schal haue þis soule.' Perys a-wook, & seyde to <sup>24</sup> þe peple, 'Syth oon rye-loof, þat I keste in dyspyzt at þe pore man, hath comforyd me, myche more schal profyten me to ȝyuen almes to þe pore for loue of god.' þanne ȝaf he aȝ his good to þe pore for þe loue of god, & solde him-self, & ȝaf þe monye to <sup>28</sup> þe pore, & after dyde myraclys manye in erthe, & now is a seynte in heuen.

A beggar went to Peter the Toller, and asked for alms. Peter angrily threw a rye-loaf at him, which the beggar took up.

While ill Peter dreamt he appeared before his judge. Angels balanced his sins against that rye-loaf, but it was found too light.

Peter then gave all his goods to the poor, and is now a saint in Heaven.

þefore, takyȝ þis scho almes in þe schoueti of satysfaccyoun!

<sup>1</sup> MS. in margin: 'narracio.' The authority of this story is curiously misquoted. It is the story of Petrus Telonarius from the *Vita Sancti Ioannis Eleemosynarii* in the *Vitae Patrum*. Cf. Migne, *Patr. Lat.* vol. 73. col. 356.

[*A Monk saved by the Prayers of his Brethren.*]

¶ Petrus damianus dicit<sup>1</sup>: A munke, deed lying on bere in  
 cherche, at masse, at Agnus dei, he ros vp on þe bere, & cursyd  
 4 god. he spytte on þe cros, he dyspysed oure lady, he seyde :  
 ‘ why synge 3e & pray for me ? I am dampnyd & brent in fyre  
 of helle.’ þanne, þe munkys, his bretheryn, prayed for hym,  
 wyth all here herte, & betyn hem-self nakyd on þe brest, wyth  
 8 here fystes, in here prayere. þe munke turnyd hym to god, &  
 worschyped hym, & cryed hym mercy. he forsooke þe deuyll,  
 & kyssed þe cros. he was | schreun wyth full sorwe, he dyde [Fol. 62 b.]  
 penaunce, and, þe next day, he deyd agen. his soule wente to  
 12 heuen, wyth melodye of aungellys.

A dead monk  
rose from his  
bier, and cursed  
God.

But the prayers  
of his brethren  
made him turn  
to God again,

and he was  
saved.

Perfore, sythe prayere of his bretheryn halpe him fro deth to  
 lyif, fro dampnacyoun to penaunce, fro synne to grace, fro peyne  
 to ioie ; take 3e þis prayere for þe heued of 3oure schouyl satys-  
 16 faccyoun, wyth þe scho of almes-dede<sup>2</sup>. for þe handyl of þe  
 schouele, I schal telle 3ow an-oper day. & wyth almesse &  
 deuowte prayere, caste out þe crummys of 3oure wose of synne,  
 þat watyr of grace mowe entren þe pytt of conscyens, þat 3e  
 20 mowe flowe in sprynge-flood of vertuys, hye vp to þe hyll of  
 heuen in 3oure ende ! To þat hyll bryng vs he &c.

Therefore, pray  
and give alms !

Capitulum xxx<sup>m</sup>.

## De satisfaccione.

¶ Reendys, þe oper day, I telde 3ow of satysfaccyoun, þat is  
 25 þe thredde parte of penaunce, & I lykenyd satysfaccyoun  
 to a schouele to schouell out wyth þe crommys of þe wose of  
 dedly synne, þat is, all þe circumstaunce of vyces. I telde 3ou  
 28 þat þe scho of þe schouell was almes-dede, þe heued is prayere.

comprises alms,  
prayer,

<sup>1</sup> MS. in margin : ‘ narracio.’

<sup>2</sup> MS. *satisfaccyoun* crossed ; after *almes-dede*—& *deuoute prayere*  
repeated and crossed.



and fasting.

of þo two, I haue told 3ow. þe handyll of þis schouyll is fastyng; of þis fastyng I schal telle 3ou now.

Fasting has four parts.

The first is abstinence from food.

þe schouell, þow<sup>3</sup> it haue a scho & an heued, but 3if it haue an handyl, it is noȝt spedy to schouelyn out of þi pytt<sup>4</sup> of þi flesch þe wose of synne. þerfore, 3e muste take þis handyll fastyng<sup>1</sup> in 3oure [handys]<sup>2</sup>. In þis fastyng is vnderstonde all manere of penaunce. þis handle muste be iiij. spanne in lengthe. þe firste is fastyng. why? Crisostomus seyth, super<sup>8</sup> Mat. in imperfecto, omilia xv., why folwyth fastyng after prayere, & goth noȝt be-forn, in scripture<sup>3</sup>? for fastyng was made to serue prayere, & noȝt prayere to serue fastyng. þerfore, prayere, þe heued, goth be-forn & þe handyll, fastyng, folowyth after<sup>12</sup> him to be redy to seruyn hym, as þe heued of þe schouele is be-fore, & þe handyl þer-of is be-hynde to serue þe heued. what schulde þe kyng profyȝte in batayle alone, wyth-uten helpe? ryȝt lytel! for he were to weyke. Ryȝt so, þi prayere alone<sup>16</sup> it is<sup>4</sup> to weyk, but fastyng folwe & helpe him. Crisostomus<sup>33</sup> vt supra, 'Oracio sine ieiunio gracilis est & infirma'; & idem dicit: A knyȝt<sup>5</sup> wyth-uten armoure, or armoure wyth-uten a knyȝt, is vndefensable. so prayere wyth-outyn fastyng, or<sup>20</sup> fastyng wyth-uten prayere, profyȝteth but lytel. þerfore, take hem to-gydere, prayere in þe heued, & fastyng after in þe handyll, of þi schouele. þerfore scripture sette hem to-gydere. 'Oracio & ieiunium a morte liberant.' 'Hoc genus non eicietur'<sup>24</sup> nisi in oracione & ieiunio.' Marð. viii.º<sup>6</sup>. þe leche byddeth þe seke vnder his cure, 3if he be curable, & 3if he wyl be heyl, to abstene hym fro exces of mete & drynk. ryȝt so, þou syke in synne, 3if þou wylt be curyd, absteine þe in fastyng<sup>28</sup>

Fasting and prayer must go together.

<sup>1</sup> MS. in margin: 'handil of þe schouel est oracio [?]. nota quatuor. i. ieiunium.'

<sup>2</sup> MS. fastyng.

<sup>3</sup> MS. in margin: 'quere. quare ieiunium sequitur oracionem & non oracio ieiunium.'

<sup>4</sup> MS. it is it is.

<sup>5</sup> MS. in margin: 'exemplum.'

<sup>6</sup> Mark ix. 29. The Vulgate reads: *Hoc genus in nullo potest exire &c.* The preceding quotation is not found in the Bible.

fro exces of delycasyes. Joel ij.<sup>1</sup> 'Conuertimini ad me in ieiunio, &c.'

loke, pis handyl fastyng be hole in clenness & nozt brokyn  
 4 in dedly synne; for seynt Ambrose seyth: he þat fastyth in  
 dedly synne, he offeryth his body to god as a deed stynkyng  
 carcase. whan a womman chyldeþ, sche peyneth, sche cryeth,  
 sche trauayleth. Ysai. xxij.<sup>2</sup> Ryzt so, þou soule, 3if þou wylt  
 8 chylden a chylde to god, þat is, clene lyif, peyne þe & greue in  
 herte, wyth contricyoun for þi skeet of penaunce, crye in con-  
 fessioun for þi scauel, trauayle þou in satysfaccyoun for þi  
 schouele, & þanne schalt þou caste out clene þe wose & þe  
 12 fylthe of þi synne, & schalt | þou chyldyn a chylde, þat is, [Fol. 63 a.]  
 clenness of lyif.

þe secunde spanne lengthe in pis handyl of satysfaccyoun  
 is hardnes of clothyng on bak & in bed. A leche, to helyn  
 16 a wounde, leyth þerto a playstere. ryzt so, to hele þi wounde  
 of synne, lay þerto a playstere of hard clothyng, as Judith dyde,  
 viij.<sup>o</sup> *capitulo*<sup>3</sup>.

þe iij. spanne in lengthe of þis handyll in satysfaccyoun  
 20 muste be mekenes, lownes, & myldenes<sup>4</sup>. who-so be angry or  
 fers, his wounde, his malyce, or his sore, is harde to kure.  
 þerfore, þe muste be mylde in lownes & in pacyens. as a leche,  
 wasschyng þe wounde or þe sore of þe syke, makyth it clene,  
 24 or he<sup>5</sup> helyth it; Ryzt so, þe wounde of dedly synne in þi soule  
 muste be wasschyn & made clene. wher-wyth? wyth watyr  
 of legþ þat is made wyth asschys & watyr, wyth asschis of  
 lownes<sup>6</sup>, & wyth watyr of wepyng. for asschys & hote watyr  
 28 makyn good leyghe, & but þe watyr go through þe asschys, þe  
 leygh makyth nozt clene. ryzt so, but watyr of wepyng be  
 medlyd wyth asschys of lownes, it pourgyth not<sup>7</sup> þi synne.  
 thyneke wherof þou come—of asschys! thyneke what þou art—  
 32 asschys! thyneke what þou schalt be—asschys! þou were

A pure life may only be attained through contrition, confession, and satisfaction.

The second part of fasting is clothing roughly.

The third is humility.

Simile of the lye.

Think that thou wast, art, and shalt be, ashes!

<sup>1</sup> Joel ii. 12.

<sup>2</sup> Isai. xxvi. 17 (?).

<sup>3</sup> Judith ix. 1.

<sup>4</sup> MS. in margin: 'humilitas.'

<sup>5</sup> MS. it.

<sup>6</sup> Added in MS. by later hand.

<sup>7</sup> Added in MS. above the line by later hand.

asschys, þou art asschys, þou schalt ben asschys ! þus, take þin asschys of lownes, & putte away þi stynkyng pride, & medle wel þis asschys in watyr of wepyng, and þenne hast þou good legþ, to wassche away þi foule synne.

The fourth part  
of fasting is  
restitution.

As the physician  
cures a patient  
by bloodletting;

þe iiij. spanne in lengthe of þe handle in þi satysfaceyoun **C**  
is restitucyoun<sup>1</sup>. A leche byddyth þe syke, þat hath super-  
fluyte of blood, to lessyn his blood in blood-letyng, 3if he wyll  
be curyd of his maladye. Ryzt so, þou þat hast getyn good be 8  
haly-day werkyng, haly-day chaffaryng, be false othys, be false  
dyseyztes, be false auncerys, be false weyztres or mesours, be  
fals labour, takyng more þan þou hast deseruyd in fals seruyse,  
in falsenes of þi craft, & in wyth-holdyng þe hyre fro hem þat 12  
han deseruyd it ; & þou hast get good in raueyn, thefte, &  
mycherye, in false tythynges, & wyth-holdyng þi dettys fro dede,  
qwyke, & fro holy cherche, & þou hast nozt made amendys for  
þe harmys & wronges þat þou hast don ; or ellys þou hast 16  
good, more þan þe nedyth, and lyith styлле, & releuyth nozt þe  
pore ; þou þat art gylti in ony of þise poyntes, þou hast super-  
fluyte of blood, þat is, þou hast superfluyte of oper mennys  
good. for þis superfluyte mayst þou neuere ben heyl in soule, 20  
tyl þis blood be leskyd in blood-letyng, þat is, tyl þou parte þis  
good a-sunder, & restore it to þe awnerys, & zelde iche man his,  
& ellys schalt þou be euere syke in synne. for a lessyng of blood  
doth away þe maladye, it makyth þe heyl, & sauyth þi lyif. 24  
Ryzt so, restoryng<sup>2</sup> of opers godys lessyth þi purs, it doth away  
fals coueytise & þe peyne of helle, & bryngeth þe to lyif of  
grace, & sauyth þe to þe lyif of heuen. þou þat hast getyn  
þi good in ony manere forseyd, restore it azen, & lengthe þou 28  
þe handyl of þi penauns wyth þis iiij. spanne of lengthe, þat is,  
of restitucyoun, or ellys þe handyl of þi schouyfl in satysfaceyoun  
is to schort to schouyfl wyth out þe crummys & þe wose of þi  
synne. þefore, make it long ynow, þat þou may seye wyth 32  
Zachee, | luc. xix<sup>o</sup> 3. ‘Si aliquem defraudam, reddo quadru-

so must thou  
lessen thy  
wealth by re-  
storing to others  
what thou hast  
wrongly taken  
from them.

[Fol. 63b.]

<sup>1</sup> MS. in margin : ‘restitutio facienda est.’

<sup>2</sup> MS. in margin : ‘restitutio multa bona facit, nota.’

<sup>3</sup> Luke xix. 8. The Vulgate reads : Et si quid aliquem defraudavi, &c.



plum,' zif I haue dysseyuyd ony man, I restore it to hym fourfold. but wolde god, þou woldyst restore hym o-fold, þat is, euē in-as-mychē as þou dedyst him harm! but þou wylt  
 4 noȝt restore hym a quarter of his harmē, or happily ryȝt nouȝt. þin handyl is aȝf to schort, þi schouyl is noȝt worthe. þou doost no note, þi wose lyith styllē in þi soule. for þi fals labour, þou schalt haue non hyre in heuene, but be put in prisoun of helle.  
 8 þerfore, restore to opere here harmys!

[*The Usurer carried to the Gallows by an Ass.*]

**D** De dono timoris inuenitur exemplum<sup>1</sup>. A preest counseylid  
 a man in his deth, þat was a gouelere, & wyth fals tythe had get  
 12 his good, þat he schulde be sory, & schryuen hym, & restoryn  
 aȝen þat he had falsely gett. þe gouellere seyde to þe preest þat  
 sory he wolde be, & he wolde be schreuyng, but restoren þat he  
 falsely had get, þat wolde he noȝt do, for þenne schulde no good  
 16 beleue to hym, to his wyif, ne to his childeryn. þe preest seyde,  
 'and but þou restore, þou schalt noȝt be sauȝd!' þe gouelere  
 seyde, 'seyth scripture so?' þe preest seyde, 'ȝa.' þe gouelere  
 seyde, '& I wyll assayen zif scripture & clerkys sayn sooth.'  
 20 so he deyid, & made no restitucyoun, but ȝaf a parcell of his  
 good to an Abbey, to be beryed amonges hem, & for to haue  
 part of þe munkys prayers. whanne he was beryed þere, euery  
 nyȝt he ros out of his graue, & cryed as a feend, & vnwryed  
 24 þe munkys in here beddys, & [?] here seruauȝtys, & bet hem  
 wyth here bootys. on þe morwe, þe body was foundyn out of  
 þe cyte, & þei tokyn hym, & leydin hym aȝen in his graue. At  
 þe laste þe munkys were so vexid wyth him, þat þei dedyn  
 28 hym be coniured, & askyd why he ros & had no reste. þe dede  
 man seyde: 'I restyd neuere in my lyve on þe halyday fro  
 werkyng of wordly werkys, ne of chaffaryng, but I seruyd þe  
 world, þe feend, & my flesch, & lefte þe seruyse of god. þerfore,  
 32 I schal neuere restyn in erthe ne in heuē, but laboure in payne.  
 In cherche I cesyd neuere of iangelyng, but euere, to þe cherche

A priest told a usurer to restore what he had got with usury,

but he refused to do so.

He only left part of his fortune to an abbey in order to secure the prayers of the monks.

When buried there, he rose every night, and vexed the monks with all kinds of tricks.

At last, he was conjured, and confessed

<sup>1</sup> MS. in margin: 'narracio de vsurario.' Cf. p. 66.

& to his mynystres, I dyde wrong & schame, falsnes & defraude ;  
 perfore, I may noȝt restyn in cristenȝ beryellys. I hynderyd men  
 of holy cherch ; perfore, here prayers helpe me noȝt. as I harmyd  
 hem whyl I lyved, so I dyssewe hem whan I am deed. I hynderyd 4  
 lay-men & letteryd wyth defraude & wronges ; perfore schal me  
 neuere helpe prayere of leryd ne lewyd. for I wolde noȝt restore  
 my wronges & my dettys be my lyve, be-cause I, & my wyf,  
 & my chylderyn, schulde þanne haue be beggerys. þe preest 8  
 tolde me, but I restored, I schulde be dampnyd ; & I seyde  
 I wolde asaye wheþer he seyde sooth or nouȝt. & now I fynde  
 þat he seyde sooth. I am dampnyd wyth-outyn ende. almes  
 ne prayere schal neuere helpe me. I ȝaf my good to pise 12  
 munkys ; what helpe is þis to me, to robbe þe, & to ȝeue it  
 a frere ? had I restoryd it to þe ownerys, I hadde be sauȝd !  
 euere wretthlyd I god ; perfore, god schal euere peyne me wyth-  
 oute reste. leryd & lewyd men I vexid, whil I lyved in 16  
 wronges ; ryȝt so, now deed, I schal vexin hem, whil my body  
 restyth wyth hem. remevyth away my body, & ȝe schul haue  
 reste !'

[Fol. 64 a.]

| *hec archiepiscopus bisuntinus, magister in theologia* <sup>1</sup>. 20

but Jacobus de vitriaco dicit : þe frendys of þat cursed man 21  
 prayed a preest þat he wolde sufferyn þat body to be beryed in  
 his cherche, & behyȝten hym gret mede. þe preest wolde noȝt.  
 þe preest hadde an asse þat dyde nouȝt ellys but bare þe bokys 24  
 to cherche & fro cherche aȝen home, perfore knewe non oper  
 weye. þe freendys prayed þe preest to ley þe dede body on his  
 asse. þerto grauntyd he hem. þat, were þe asse dyde abyde  
 wyth þe body, þere þe body schulde be beryed ; for þei wendyn 28  
 þe asse schulde a born þe body to þe cherche as he dyde þe  
 bokys, be-cause he knewe non oper weye. þe preest grauntyd  
 þer-to. þe asse bare þis cursyd body, wyth-outyn ledyng neyþer

A priest kept an  
 ass which used  
 to carry his  
 books to the  
 church, and  
 knew no other  
 way.

But when the  
 usurer's body

<sup>1</sup> This seems to refer to Nicholas de Flavigny, archbishop of Besançon (1227 till 1235), who is often quoted by Etienne de Bourbon, the author of a collection of 'exempla' known under the title 'De septem donis.' (Cf. Lecoy de la Marche's edition of Etienne de Bourbon, *Anecdotes Historiques*, note on p. 36.)

on þe ryzt syde ne on þe left syde, but eueñ ryzt furth, *wyth*-oute turning, to galowys. & þere vnder þe galowys, þe asse kest doun þe body. & þe body þere was beryed *wyth* thevis; for he was a falsere theef to god, & more good had stolyn, þan manye thevys þat þere were hangyd.

was laid upon his back, he went straight-way to the gallows, and there the usurer was buried among thieves.

¶ þefore, 3e proude & ferse, & 3e ryche *wyth* fals getyn good, 3e thevis & mychers, false tytherys, raveynerys, extorcyonerys, 8 haly-day werkerys, & iangelerys in dyvyne seruise, beth sory, beth schreun! restoryth! makyth amendys! 3erne caste out þe wose of 3oure synne, *wyth* a skeet of contrycoun, *wyth* a scaueñ of confessioun, *wyth* a schouyl of satysfaccoun! or 12 ellys 3oure ende schal be schamefull dampnacyoun, as 3e mowe verrily knowe, 3if 3e takyn hede to þis tale. &c.

Therefore, make amends!

### Capitulum xxxj.

#### De restitucione.

¶ I told 3ou here-be-forn of restitucoun, þat it is iiij spanne 17 in lengthe of þe handyl of penaunce in 3oure schouyl of satysfaccoun; and now I schal telle 3ou how many inche in lengthe þis handyl of restitucoun muste be.

20 þou hast here a parcell of þi faderys good, wyttyng þat þi fadyr get þat good *wyth* gouyl or in ony oper manere falsly, as be raueyn, thefte, or ony oper fals defraude; þou art bounde to restore þat parcell of good, 3if þou wylt be sauyl. Take þis 24 for þe first inche in þis handyl of restitucoun!

3if þou styre opere to synne & to falsnes be þin euyl counseyl, & art cause of here synne, & bryngest hem in-to synne, þou muste inducyn hem & styren hem, in-as-mych as þou mayst, 28 to amendment, and 3if þou awayle hem nougt, pray for hem, & procure opere to pray for hem & to counseylin & to styren hem to amendment! ful perylous it is to inducyn & steryn an-oper to synne, 'quia vix possit restituere ad condignum,' 32 *secundum* scolam. take þis for þe secunde inche.

Diverse kinds of restitution.

Any portion of an inheritance increased by usury, must be restored.

He who moves others to sin, must induce them to amendment.



Payment of  
damages for  
bodily harms

ffor þe iij. inche. 3if þou harme a man in body, maynyst him, or oper-wyse apeyrist his body, his membre ne his hurt mayst þou noȝt restore, but restore to hym of þi goodes for his harme after þe goodnes of his persone, & after þe quantyte of his 4 harm, & after þe power of þi goodys, þat is for to seyne, þou muste payen for þe expunsis aboute þe curyng of his hurt, & for his oper harme þat he hath in tyme of his sykenes, & be-cause he may noȝt laboure to gete his lyiflode in tyme of his 8 dysese. & charge þou more, & take hede þer-to, 3if he be pore þan 3if he be ryche. *secundum scolam distinccio xv.*

and man-  
slaughter.

ffor þe iiij. inche. 3if þou sle a man be þi fre wyȝt, his lyif mayst þou noȝt restore, but þou muste pray for him, & do 12 bodily penaunce for hym, don almes-dede for hym, & susteyne wyȝt lyiflode his fadyr & modyr & opere of his | next kyn vp-on þi powere, & euere vn-to þin ende þe muste gretly sorwyn in þin herte for þat dede. 16

[Fol. 64 b.]

Restoration of  
an injured  
name.

ffor þe v. inche in þe handyl of satysfaceyoun. 3if þou 18 defame<sup>1</sup> an-oper vnryȝtfully, þou art boundyn to restoryn his name in-as-myche as is in þe, & in þo placys & to þo folk þere þou defamyst hym; þere knowe þi-self, & say þat þou lowe 20 vp-on hym, & seydist falsely.

ffor þe vj. inche. 3if þou slaundere<sup>2</sup> an-oper ryȝtfully, 3it art þou boundyn to restoryn his name in-as-myche as þou mayst, for þou dost dedly synne, & þerfore þou owyst to say, þere þou 24 defamyst hym, 'I seyde of hym vnkyndely, vndewly, vngentlylly, vnwysely, folylly, & perylously;' but say noȝt, 'I lyed on hym falsly;' for þanne lvest þou on þi-self.

ffor þe vij. inche. þi felawe defamyth ryȝtfully þis man. þou 28 seyst þi felawe lyeth. be þi woord, þi felawe is holdyn a lyere; þou owyst to restoryn his name on þis manere: '3e men, takyth non hede to my felawys woordys, for his entent was good. he wende to haue seyde sooth, & hopyd & beleuyd to haue preuyd 32 his entent, & he was dysseyved. & þerfore holdyth hym no slaunderere!' hec scola.

<sup>1</sup> MS. in margin: 'de diffamacione.'

<sup>2</sup> MS. in margin: 'de scandalo falso' (?).

ffor þe viij. inche. he þat takyth or wyth-holdyth operes good vnryztfully, is boundyn to restoryn it. In many maners operes good is wyth-holdyn wrongfully, as be comaundment, whan þou  
 4 comaundyst an-oper to take operes good vnryztfully, or for to wyth-holdyn hem; 3if it be do be þi comaundment, þou art boundyn to restoryn þo godys. 3yf þou 3yue counseyl to takyn or to wyth-holdyn wrongfully operes good, or to don ony  
 8 wrong or harm, & be þi counseyl þat wrong is don in-dede, þou art bounde to restore þe hole. þis is þe ix. inche in þe handle of þi restitucyoun.

Restitution of property wrongfully withheld from the owner.

As for þe x. inche, and þou consente expressly, & acorde, þat  
 12 swyche wrong schal be do, & wyth-uten þin acorde it schulde noȝt be do; 3if it be don in-dede be þin acorde, þou art bounde to restore þe hole harm. ‘Consencientem & agentem par pena constringit.’ ij. *quæstio* j. ‘notum<sup>1</sup>.’

¶ And 3if þat wrong schulde haue be do, þow3 þou had noȝt  
 17 consentyd þerto, þenne art þou bounde to restoryn as myche as was don harme be þe or be þine, & as myche as þou haddyst or spendyst of þo godys. þis is þe xi. inche.

20 As for þe xij. inche, 3if þou flaterre or preyse hym þat doth wrong, & be þi praysing he is styred & doth þat wrong, þou art bounde to restore þe hole wrong þat he doth be þi praysing.

He who encourages any offender is bound to make good the damage thus effected.

ffor þe xiiij. inche. 3if þou resevue a thief wyttyngly, or  
 24 defendyst hym, or kepyst treccherously in pryuite stolyn thynges or opere thinges falsly get, & be þe þat wrong & þat good is noȝt restoryd, þou art bounde to restore þe hole of þat good.

He who conceals a thief or things stolen,

As for þe xiiij. inche, 3if þou be partenere in dede of thefte,  
 28 of gouyl, or of ony oper wronges, þat is for to seyne, in folowyng wyth suche doers, in helpyng, defendyng, in strengthyng, in makyng hem þe boldere, þe hardyere; þou art bounde to restore þe hole wrong.

or takes part in any theft,

32 3if þou be partynere, but only in þe þing þat is stolyn or euyth get, þenne<sup>2</sup> art þou bounde to restoryn only þat parcell whiche þou toke wyttyngly to þi part, or bouztyst it. þis is þe xv. inche.

or shares in the profit, is bound to make amends.

<sup>1</sup> Capitulum 10, causa 2, *quæstio* 1 [Corpus Juris Canonici, i. 443].

<sup>2</sup> MS. *þat*.

He who suffers  
a theft to be  
committed,

but for þe xvj. inche, 3if þou seest thefte be do, & kepyst þe 11  
stylle, & wylt nozt telle, warne, ne speke, whan þou myzt  
lettyñ it, & art in offyse & in degre in whiche þou art bounde  
to publyssch it, & to lettyñ it, þanne art þou full boundyn to 4  
restoryn þat thefte.

[Fol. 65 a.]

ffor þe xvij. inche. 3if þou, of offyce & of estate, owyst &  
mayst wyth-stonde & lette swiche euyl doers, & wylt nozt, | þou  
art boundyn to restoryn þe wrong; for þou myzt haue lettyd 8  
it, & woldyst nozt.

or refuses to  
give assistance  
in discovering  
the thing stolen;  
is bound to  
make good the  
whole damage.

ffor þe xviii. inche. 3if þou wytte where stolyn thyng is  
wyth-holdyn, & art askyd þer-of, & wylt nozt tellyn it, and of  
þin offyse þou were boundyn to tellyn it, and þou myzt tellyn 12  
it wyth-uten peryle of þi persone or of þin estate, þou art  
bounde to restore þat thefte in þe hole. And þow þou in alle  
pise forseide art bounde in þe hole to restore þe harme to hym  
þat is harmyd, but 3if one of þe partynerys restore þe hole, alle 16  
his opere felawys are delyuered; but eche of þe opere is bounde,  
be eueñ porcoun þat longyth to hym-self, to restore to hym  
þat restoryd all þe hole. ex dictis Thome, ij<sup>a</sup>. ij<sup>o</sup>. *questio* lxj<sup>1</sup>;  
& scola, *distincio* xv. 20

Any profit de-  
rived from a  
thing detained  
must be re-  
stored.

ffor þe xix. inche. þou schalt nozt only restore þat þou 21  
wrongfully hast take, but þou schalt also restore þe fruyte & þe  
profyze of þat thyng þat þou took vnryztfully. as þus: 3if it  
be lande or beeste, & þe fruyte & þe profyze of þat lande & of 24  
beeste in þi tyme.

ffor þe xx. inche. 3if þou haue profyzt of gouell, restore þe  
gouell, but restore nozt azen þe wynnyng þer-of. *secundum*  
*scolam vt supra*. 28

Mo inches in lengthe of 3oure handyl of satysfaceyoun I schal  
telle 3ou an-oper day.

[The Usurer's Church occupied by the Devil.]

A rich usurer

But I fynde In legenda lumbardica<sup>2</sup> þat þere was a fals 3f  
coueytows man, ryche wyth fals getyn good, wyth gouell & 33

<sup>1</sup> Cf. p. 79, note 1.

<sup>2</sup> MS. in margin: 'narracio.'



raveyn, and wyth pat good he dyde make a fayr cherch. pe founded a church.  
 bysschop, in halwyng of pat cherche, sey3 a feend be-hynde pe  
 awtere syttyng in a chaire, & seyde to pe bysschop: 'whi halwyst But the Devil took possession of it,  
 4 pou my cherche? cese of þin halwyng, for þis cherche longyth  
 to me, for it is made wyth my good, wyth gouel, thefte, raveyn,  
 mycherye, & fals getyn good.' pe bysschop & pe clerkys  
 fleddyn away for dreed. pe feend, wyth a thunder-crakke, and crushed it to the ground.  
 8 smote down pe cherche to pe grounde.

perfore, restoryth euyl getyn good to pe ownerys, & noȝt  
 robbe hem to make per-wyth cherchys.

[*Pope Benedict damned for Unlawful Alms done for him.*]

¶ Petrus Damianus tellyth<sup>1</sup> pat a preest sey3 Beneytt pe pope, Pope Benedict  
 13 deed, rydyng on a blak hors. pe preest seyde, 'art þou  
 Beneytt?' he seyde: 'ȝa! I am turmentyd in payne, for all pe was damned, because the  
 almes pat is done for me, it is of euyl getyn good, whiche, er almes given in  
 16 I deyd, I bad it schulde haue be restoryd to hem pat awtyn it, his behalf had  
 & ellys had I be dampnyd now. but I suffere payne & sorwe been taken from  
 ynow for here falsnes pat haue noȝt fulfilled my wyll. go &  
 bydde hem restore pat good pat I bad to hem! & þanne saye  
 20 hem pat þei take of suche an hucche for pat is trewly gett,  
 & do pat for me; for pat schal helpe me.' ill-gotten goods.

lo now! restoryth euyl getyn good, & helpyth ȝow wyth  
 trewly getyn good, for pat bryngeth ȝou fro synne to grace,  
 24 & fro payne to blysse! Ad quod &c.

### Capitulum xxxij<sup>m</sup>.

#### De restitucione.

¶ Reendys, here-beforn I teld ȝou pat a schouyl hath iij.  
 28 partys: a scho, an heued, & an handyl. pe schouyl, I telde  
 ȝou, was satysfaccoun, pe scho per-of is almes-dede, pe heuyd  
 † is prayere, pe handyl is restitucoun. Of almes, prayer, & [Fol. 65b.]

<sup>1</sup> MS. in margin: 'narracio.'

More kinds of  
restitution.

The usurer is  
bound to repay  
interest and  
principal,

and to make  
good all other  
damages in-  
curred by his  
debtor.

Things of sus-  
pected origin  
have to be re-  
stored with all  
the profit de-  
rived from them.

If thou take  
possession of a  
thing with an

satysfaccoun, I haue told þow. & of þe iij. spanne in lengthe in þe handyll of satysfaccoun, I haue told þou of xx. inches in lengthe in þe handyl of satysfaccoun. And now I schal telle þow of mo inches in lengthe of þis handyll.

4

On inche is, ȝif þou lene mony for gouyll, þe muste restore<sup>1</sup> þe encres þat þou takyst for þe lenyng, and ȝif þou take beeste or lande, þou owyst to restore all þe profyȝt & frute ouer þin expenses vp-on þat lande or beeste, & restore also þe lande 8 & beeste, whanne þou hast vp þin awne. *secundum Wilelmum & glossam Raymundi*<sup>2</sup>.

An-*oper* inche in lengthe of þin handyl is þis: ȝif þou be a gouelere, þou art bounde to restore to hym þat þou lenyst to 12 þi good for gouyl, alle þe harmys whiche he sufferyth for þe paying & for þe hynderyng of þat gouyll; as þus: ȝif he selle his hows, or his land, or ony *oper* good, for þe lesse price, or ellys borwe monye of an-*oper*, be gouyl also, for to paye þe þi 16 gouyl, *secundum Raymundum* de vsura<sup>3</sup>, all þat harm þe muste restore to hym þat hath harme, for þou art cause per-of.

An-*oper* inche is þis: ȝif þou haue a thyng of thefte or othir-wyse, þe whiche þou supposyst was stolyn or falsely get, 20 þou art bounden to restoryn þat thyng wyth alle hise profyȝtes þat þou hast takyn, & wyth alle þe profyȝtes þat þe ownere schulde haue takyn, ȝif he had had it, saue þin expensys a-boue þe kepyng and þe gaderyng of þat thyng. And ȝif þou 24 suppose þat thyng was noȝt stolyn but wel gett, as longe as þou wenyst so, þou art noȝt bounde to restore þe profyȝtes per-of, ȝif þe profyȝtes panne & þe fruytes ben wastyd. but als sone as þou knowyst þat thyng was stolyn, þou muste restore þat 28 þing, & þe profyȝtes per-of also þat arn panne redy & noȝt wasted.

¶ An-*oper* inche lengthe in þis handyl of satisfaccioun is þis: 31 ȝif þou takyst a mannys beeste, hors or ony *oper* beeste, or ony 32

<sup>1</sup> MS. in margin: 'vsura restituenda.'

<sup>2</sup> Cf. p. 18, note 5.

<sup>3</sup> This quotation refers to Summa S. Raymundi, Liber Secundus Titulus 7, De vsuris, on p. 227 of the Roman edition of 1603.

othir thyng, nouȝt for to stele þat same þing but for to vse þat intention only to use it,  
 thyng to þi profyȝt, to ryden *per-on*, or to werkyn *per-with*,  
 vnwyttynge þe ownere, þou art bounde to restore þat thyng aȝen  
 4 to þe owenere, & to restore to hym also for þe werk of þat thou must pay for the use.  
 thyng in þi kepyng, & for þe peyrement of þat thyng in þe  
 tyme, & for þe harme þat þe ownere hath had for þe forberynge  
 of þat þing, *secundum Raymundum*.

- 8 An-*oper* inche is þis: ȝif þou haue stolyn an hors or an-*oper* In restoring a stolen beast thou mayst count the expenses of feeding.  
 beeste, þe muste restore þat aȝen. ȝif þou haue do cost *per-on*,  
 for pasture or for fedyng, or for curyng of ony malady, or for  
 norysschyng, & hast no profyȝt *per-of*, þou mayst settyn on in  
 12 restitucyoun þi costes. And ȝif þou haddyst profyȝte, þe coste  
 þou haddyst a-boue þi profyȝte, þou mayst puttyn it on, & taken  
 it vp to þi-self, as be confessyoun; but be lawe of dome, neyther  
 theef ne raueynere schul take vp his costes ne his expensys for no  
 16 besynes but restore hole þe thyng & þe profyȝtes, and rekenyn  
 no cost. Iohannes<sup>1</sup> in c. conti (?) de *restitucione* (?) *questio*  
*lxxa*. ȝif þe thyng be werse, when þou restoryst it, þan it was,  
 whanne þou stole it, þe muste restore þe peyrement. And ȝif  
 20 þat thyng | was more in valewe be comoun prise of þe cuntre, [Fol. 66 a.]  
 whan þou stole it, & is of lesse prise, whanne þou restoryst it,  
 þe muste restore þe worth of þe hyere pryse; *secundum Ab* (?)  
*super iijj*<sup>2</sup>. ȝif þe thyng, aftyr þou hast stolyn it, be deed in þi But if it perish in thy keeping, thou hast to restore the value it had in its best condition.  
 24 taryng, er þou restore it, or be stolyn fro þe, or be *perysched*  
 or lost, þe muste restore þe valewe *per-of* as it was worthe,  
 whanne it was in best prise, syth þou stole it. *secundum*  
*Raymundum*. And bothe þe theef & þe raunenere owyn to aske  
 28 forȝifnesse slely be hem-self, or be an-*oper* meen persone, ȝif it  
 may be don wythoute slaundre..

An-*oper* inche is þis: ȝif þou beleue or knowe verryly þat He who buies a thing stolen has to restore it.  
 a thyng is stolyn or falsely gett, & þou bye it to kepe it to  
 32 þi-selue, or to sellyn it forth, or to ȝeuyn it an-*oper*, þe muste  
 restore it, & ellys art þou nouȝt excusyd, þowȝ þou alyene it away  
 to an-*oper*, or þowȝ it *perysche*, or dye, or be stolyn fro þe; ne

<sup>1</sup> From the *Corpus Juris Canonici*?

<sup>2</sup> Reference unknown to me.



pou mayst aske of þe ownere þe prise þat pou paydyst þer-fore, but full to hym restore þe prise þat it was worth, whanne it was hiest in valewe after þe bying, oute-takyn þi resonable expense. 4  
 3if pou vnknowyngly, or for fawte of dyscrecyoun, or of negly-  
 gens, byge a þing þat is stolyn, & afterward pou perceyuyst þat it was falsly gett, þe muste restoryn it. 3if pou haue do coste in þe kepyng or in þe amending of þat þing þat mayst pou oute-  
 takyn. þe profy3tes & þe fruytes of þat thyng whiche pou 8  
 tokyst þer-of, er pou knewe þat thyng was stolyn, & it be spendyd or wastyd, pou art no3t bounde to restore it. but 3if it perysche after þat pou wost þat it was stolyn, pou muste restore it, & þe  
 profy3te þer-wyth, & þe lucre wherby pou art encresyd in 12  
 ryches. 3if pou restore þat thyng to þe ownere, þat pou bou3tyst wytyngly of stolyn good, pou mayst no3t askyn hym to paye þe a3en þat pou payedyst þer-fore; but 3if pou wystest no3t þat it was stolyn, þanne mayst pou askyn hym a3en þat pou payedyst 16  
 þerfore.

The family and household of a thief or robber have to restore what they have spent for their maintenance.

An-*oper* inche is pis: 3if pou be a theef or a rauener, and **C**  
 þi wyif & þi meyne knowe it, & etyn & drynken or *oper*-  
 wyse leuyn þer-by, þei are bounde to restore þe valewe of þat 20  
 whiche þei expende þer-of. 3if pou haue *oper* good be-syde, þat was no3t getyn be raueyn, þer-by þei mowe leue. 3if þei be mellyd to-gedere, þat it mowe no3t be knowyn a-sunder, þei mowe lyve þer-by, so þat here entent be for to lyue wyth þat 24  
 þat is trewly gett; but 3if here spendyng lette þe, þat pou mayst no3t restore it, but pou haue no good but of raueyn, þi wyif & þi meyne muste gete here lyfode *oper*-wyse, of here freendys, or be wirkyng of here owne handys, or ellys be askyng 28  
 of almes. 3if þei mowe no3t getyn here lyfode be none of þise maners forseyde, þanne nede hath no lawe, for þanne, in þat nede, wyif & chyld muste lyue be þi good whiche pou hast falsly get. But be pou ware, þat so falsly getyst þi good, for 32  
 pou art no3t excusyd! *de consecracione distinccio* j<sup>1</sup>. but in þat nede forseyde, þi wyif & chyld muste sparyngly as hem

<sup>1</sup> Part III. of the *Decretum Gratiani*, *de consecratione, distinctio* i.; it is not explicit which chapter is referred to.

nedyth spendyn of þi euyl getyn good & nouȝt in wast, & alwey in purpos, when þei mowe, to restore. But ȝif þou selle þat thyng þat þou stole, þi wyif & chyl dren & opere mowe lyven  
4 be þe prise þat þou takyst | for þe sellyng of þat thefte.

[Fol. 66 b.]

¶ An-oper inche in lengthe of þis handyl of restitucyoun The booty made in a legitimate war is not subject to restitution until all the expenses of war are recovered.  
[is þis?]: all þat þou getyst in ryȝtfull batayle of þin aduersarie, of his helperys, & of his subietty, tyl þou haue vp full  
8 þi cost & þin expensis, & for þin harm, & for þi trauayle, & for þi werk, & for all þin hoste, it is þin awne, & þou art nouȝt bounde to restore it to þin enmye. lawfully profyr hym to make þe full amendys for alle þin harmys, xxvij. *questio vij.*  
12 ‘Si de rebus<sup>1</sup>;’ but a-boue þi harmys owyst þou none to take, but þou restore it aȝen, but ȝif it be of an heretyke or of ony oper euyl-doere, & for his euylle dedys his godys be cryed be þe kyng ‘haue ok.’

16 An-oper inche in þe handyl of restitucyoun is þis: Othere Persons whose property is exempt from pillage.  
subietty þat helpyn nouȝt here lord in suche vnryȝtfull batayles, neythir be counsel ne be fauour, owyn nouȝt to be spoyled, robbyd, ne pyled, ne be depriued of here godys. for synnes  
20 folowyn here doerys, & it folowyn none otherys. j. *questio iij. capit. j*<sup>2</sup>. no clerkys, no relygyous, no pylgrimes, no marchauntys goyng ne comyng, no plowmen in here tylthe, ne of here beestys þat tylen, ne of here beestys þat beryn here seed to  
24 feelde to þe tylthe to be sowyn, owyn nouȝt to be spoyled ne robbyd, & ȝif þei be spoyled, to hem owyth to be restoryd. *extravagantes de treuga et pace*, ‘Innovamus<sup>3</sup>.’ þey þat haue ryȝtfull batayle, & in rasydhede, or malyce, or in wodehed, don  
28 harme or waste wyth all here host, whanne be tetryng or counseylyng þei myȝte haue sped bettere in here trewthe & do þe lesse harme; þanne here owne harme & þe harme þat þei don schulde be estymed & demyd to-gedyr, & all þat harme and  
32 wast þat þei don more þan here aduersaryes dyde to hem, þey muste restore to hem þat haddyn þe harme.

<sup>1</sup> Capit. 2, causa 23 (not 27), *questio* 7 [Corpus Juris Canonici, i. 951].

<sup>2</sup> Capit. 1, causa 1, *questio* 4 [i. 418].

<sup>3</sup> Capit. 2, X. de treuga et pace, l. 34 [ii. 203].

Lords are not bound to make up the losses incurred by their men in a legitimate war.

An-*oper* inche in þe handyl of restitucyoun is þis: he þat is lord, prince, & *gouvernour*, in ryztfull batayle is nozt bounde to restore tyl his men here hors & here harneys<sup>1</sup> whiche þei haue of here aduersaryes, but 3if here lord be in defawzte in reccheles 4 *gouvernaunce*, for þe sugettys owyn in ryztfull batayle for here lord to auntryn bothe here body & here good.

¶ Mo inches in lengthe of 3oure handyl in satysfaccyoun ¶ I schal telle 3ou an-*oper* day. for þow3 þe scho almes-dede 3 & þe heued prayere be in 3oure schouyl of satysfaccyoun, but þe handyl þerin of restitucyoun be long ynow & large in 3oure schouyl of satysfaccyoun, it castyth nozt oute spedely þe wose of synne fro þe pytt of lustys, þat is, fro 3oure fleschly 12 herte.

[*The Repenting Usurer.*]

A usurer in Paris

made full restitution of his ill-gotten goods,

[Fol. 67 a.]

and the rest of his fortune he spent in giving alms.

Take example by him!

Exa<sup>2</sup>mp<sup>3</sup>le. Cesarius<sup>3</sup>, a clerk, seyth þat at Parys a ryche ¶ man wyth gouyl & fals getyn good wente to mayster Peers, 16 chauntour of Parys, & askyd hym how he myzte be sau<sup>y</sup>d. þe chauntour seyde, 'do crye þat þou art redy to restore to alle men!' he dyd so, & restoryd to þe ownerys, & com a3en to mayster Peers & seyde, 'I haue restoryd alle godys falsly gett 20 be my con|scyens.' Mayster Peers seyde, 'Is þere now ony good lefte to pi-self?' þe man seyde, '3a, I haue 3it good ynow.' Mayster Peers seyde, 'now, go do þin almes for pi-self, wyth þin owen good!' þe man, nakyd saaf his breche, wente euery 24 strete in þe cyte, & 3af almes, & bete him-self wyth a 3erde crying to þe peple: 'lo 3e folk! seeth me now wrecchyd, whom lordys haue worschepyd here be-fore for my muk! restoryth 3oure fals getyn good, & beth ware be me!' 28

Lo, he hadde skeet, skauel, & schouyl, þat is, sorwe, schryfte, & satysfaccyoun, & [þe] handyl of restitucyoun in his schouyl of satysfaccyoun was long & large ynow; he keste wel out þe wose of coueytise. takyth exa<sup>2</sup>mp<sup>3</sup>le of hym! restoryth first 32 3oure dettys & 3oure wronges to hem & for hem þat haddyn

<sup>1</sup> Mistaken for *harmys*? Cf. p. 210, 13.

<sup>2</sup> MS. in margin: '*narracio*.'

<sup>3</sup> MS. *tellyth* crossed.



þe harme, & þanne ȝeuyth almes of ȝoure owne trewe good for  
ȝoure synnes! 'Date elemosinam & omnia munda sunt vobis'.  
ȝeuyth almes in þis manere, & alle synnes in ȝow schal be  
4 clensyd out!

[*The Usurer devoured by Frogs.*]

- ¶ Cesarius, a clerk, tellyth<sup>2</sup>: At colonye a ryche man wyth  
fals gotyn good seyde to a preest þat he wolde ȝyue all þat  
8 he had falsely gett to pore folk. þe preest seyde, 'nay,' but  
bad hym restore it to þe ownerys. þe man seyde, 'nay.' þe  
preest, þanne, bad hym takyn euery day þat almes þat poore  
folk schulde haue of his euyl getyn good, & putte it in a coffere,  
12 tyl it were full. þe man dyd so as þe preest bad hym in confes-  
sioun. manye dayes after he openyd his cofere in presence  
of his confessour, & fonde þer-in as manye frowdys as he putt  
þer-in almessis. þe preest seyde, 'here þou seest how almes of  
16 euyl getyn good plesyth god!' þat man seyde, 'I schal restoryn  
yche man his.' he dyd so, & seyde to þe preest: 'As I in raueyn  
haue pelyd, vexid, & turmentyd, pore & ryche, & þe almes of  
here good in þis coffere is turnyd to frowdys; syth I falsly haue  
20 deuouryd þe peple of here good, þerfore þise frowdys schal  
deuowre my body qwyk.' he sterte nakyd in-to þe coffere to þe  
frowdys, and þe preest, at his prayere, schett þe coffere, & bare  
wyth him þe keye. þe next day þe preest com̄ aȝen, & openyd  
24 þe cofere, & fonde þer-in ryȝt nouȝt but þe mannys bonys, for  
alle þe frowdys & all his flesh was go. his bonys were beryd  
in þe porche of seynt Gereonys<sup>3</sup>; be vertew of whiche bonys  
no frowde þere may abyde.
- 28 Restoryth ȝoure wrongys & ȝoure dettys wyth þe handyl of  
restitucyoun! doth almes-dede, & prayeth faste for þe scho & þe  
heued in ȝoure schouyl of satysfaccyoun! and þus castyth out  
þe wose of synne, as þis man dyde. and þanne schal ȝe be clene  
32 in grace & bryȝt in ioye in ȝoure ende. To þat ioye, &c.

<sup>1</sup> Luke xi. 41.

<sup>2</sup> MS. in margin: 'narracio.'

<sup>3</sup> Cesarius has: *in ecclesia sancti Gereonis Martyris*. Cf. Cesarius Heisterbacensis, ed. J. Strange, I. p. 106.

Capitulum xxxiiij<sup>m</sup>.

## De restitucione.

[Fol. 67 b.]

More cases of  
restitution.He who begins  
an illegitimate  
war is bound to  
pay damages to  
friend and foe.A subject who  
raises a war by  
command of his  
lord, is not liable  
to pay damages,  
unless the war  
be illegitimate.A clergyman  
may accept a  
portion of the  
booty as a gift  
from his lord,  
but he is not  
permitted to  
pillage himself.

**F** Rendys, þe oper day I teld 3ou of restitucyoun, how it is <sup>3</sup>  
 þe handyl of þe schouyl of satysfaccyoun, and manye inches 4  
 in lengthe | þerof I telde 3ow. & now I schal telle 3ow mo  
 inches þerof in lengthe, þat þe handyl of restitucyoun be noȝt  
 to schort but þat it be long ynow & large, spedily to schouele  
 out þe wose of synne. 8

þe firste inche in lengthe<sup>1</sup> of þis handyll of restitucyoun,  
 as for þis tyme, is þis: he þat meuyth vnryȝtfully batayle  
 is bounde to restore all þe harmys whiche he or hys host doth  
 to his aduersaryes, & to here men & to his owne men he owe to 12  
 restore þe harmys þat þey haue of here aduersaryes in hys vnryȝt-  
 full cause, ȝif his men wendyn þat he hadde ryȝt; but ȝif þei sup-  
 posyd þat he hadde no ryȝt, þei schul stondyn to here owne harme  
 wyth-oute restitucyoun, but ȝif þei be coactyd þer-to be dreed. 16

An-oper inche of lengthe in þe handyl of restitucyoun is, ȝyf <sup>3</sup>  
 þou subiecte vnder þi lord, be hys byddyng, mene ryȝtfull  
 batayle, þou art noȝt<sup>2</sup> boundyn to restore þe harmys þat þou  
 doost to his aduersaries, but þi lord byd þe, or ellys but þin 20  
 entent be corrupte & fals; but ȝif þe batayle be vnryȝtful, þou  
 art bounde to restore; for þou art bounde more to drede god  
 þan þi lord. ȝif þou dowȝte wheþer þe batayle is ryȝtfull or  
 nouȝt, þou art excusid be þi lord, ȝif þou be his subiecte; but 24  
 ȝif þou be his felowe, his freend, or his kynnes-man, þou art  
 noȝt excused, ne owyst noȝt to fyȝte for þi lord, tyl þou knowe  
 þe truthe.

An-oper inche is þis: a clerk, in ryȝtfull batayle wyth his 28  
 lorde, ȝif him be ȝouyn pylage of hym þat ryȝtfully myȝte ȝeuyn  
 it him, he may leeffully kepyn it; but þe clerk, ȝif he take suche  
 pylage in batayle as an-oper temperaill man, þat clerk synneth,  
 & be penaunce owith to restore it, ȝif he may, to hym þat he 32  
 hadde it of, ȝif he knowe hym, & may do it wyth-oute peryle of

<sup>1</sup> MS. in margin: 'firste inche in lenghe.'<sup>2</sup> Added in margin.

hym-self, & ellys he owyth to ȝeue it to pore folk. þe skyl is  
 pis: þe lord may ȝeue his clerk no leue to fyȝte; Ryȝt so he  
 may ȝeue him no leue to pyllen & stele; but be þe graunt of  
 4 his lord, whil þe werre duryth, he may kepe styлле þat pyllage,  
 for duryng þe tyme of þe werre he holdyth þat pyllage as of  
 his lordys gyfte.

An-oper inche is pis: ȝif þou bygge pyllage þat is get in  
 8 ryȝtfull batayle, wyttyng þat þe batayle is ryȝtfull, þou art  
 noȝt bounde to restore. In *summa confessoris*, *Regula de bello*<sup>1</sup>.  
 but prelatys & clerkys þat ȝyuen holy cherche-good to strum-  
 pettys, juggelourys, or to here fleschly kynrede, nouȝt to releue  
 12 hem in nede but to makyn hem ryche; or to ȝyue holy cherch-  
 good to ryche men & grete, noȝt for honeste cause & leefull but  
 for fauour of þe world, or for to be mayntenyd in synne & fals-  
 nesse; þei be thevys, for þei stelyn away fro þe poore folk þe  
 16 godys of holy cherch, wherwyth þei schulde be releuyd, and  
 ȝyuen þo pere no nede is. And þerfore þei be boundyn to  
 restore to þe poore þat þei so vnleeffully dyspose fro hem.

The purchaser of things captured is not bound to restore them.

Prelates who dispose of church-property for the benefit of their relatives,

or in bribery,

are bound to make amends to the poor.

An-oper inche is pis: suche lucre as þou getyst at þe hasard  
 20 & at þe dyse þe muste restore, *Secundum Ricardum*<sup>2</sup>, *dis-*  
*tinccio xv*<sup>a</sup>.

Gambling profits to be restored.

[An-oper inche is pis<sup>3</sup>: ȝif þou fynde a thyng þat is noȝt þin, [Fol. 68 a.]  
 þe muste restore it, ȝif þou knowe to whom. ȝif þou knowe  
 24 noȝt to whom, þe muste enquire. And ȝif þou mowe noȝt  
 wytte, delyuere it to þe lord of þe fraunchyse<sup>4</sup>. xiiij. *questio* v. or deposited.  
 ‘Si quid inuenisti & non reddidisti, hoc rapuisti<sup>5</sup>;’ & *secundum*  
*Ricardum*, vbi supra.

¶ An-oper inche is pis: ȝif þou, for gret prayere of pi byggere,  
 29 sellyn hym thy thyng, þe whiche þou woldyst noȝt els sellyn  
 hym but for his prayere, be-cause it were harme to þe to forbere

For a thing sold at the instance of the purchaser

<sup>1</sup> This is only a conjectural transcription of the MS.'s contractions.  
 R<sup>a</sup> might mean a name, but Raymond (cf. p. 18, note 5) has no such title,  
 nor passage.

<sup>2</sup> Cf. p. 52, note 3.

<sup>3</sup> Some words of the preceding paragraph repeated and crossed in MS.

<sup>4</sup> MS. in margin: ‘nota.’

<sup>5</sup> Capit. 6, causa 14, questio 5 [Corpus Juris Canonici I. 739].



you may charge  
more than the  
market-price,

otherwise you  
must restore  
what you have  
overcharged.

The sellers of  
adulterated

or defective  
goods

are liable to  
restitution.  
He who buys  
up victuals

in order to en-  
hance their  
price, is bound  
to restore his  
profit to the  
poor.

Restitution to  
be made imme-  
diately.

it; þanne mayst þou sellyn it hym derere þan þe comoun prise goth in marktett. & but it be for pis cause, þou owyst to sellyn it hym no derere þan þou mayst haue þefore in marktett. And 3if þou selle hym derere þan þe marktett prise, þou owyst to 4 restore it.

An-oper inche in þe handyl of restitucyoun is pis: 3if þou selle<sup>1</sup> copyr for gold, wyne medlyd wyth watyr for wyn, or makyst ony oper suche fals dysseyzys, þe muste restore. 3if 8 þou dysseyue opere wyth aunserys, weyztis, or mesurys, þou art boundyn to restore in peyne of dampnacyoun. 3if þou selle a seek beeste for an heyle, þe muste restore. 3if þou selle ony beeste or ony oper thyng þat hath ony pryve defawte, þe muste 12 warne þe byggere þer-of, & ellys abate þe prise in-as-mych as þe thyng is þe werse for þat defaute, or ellys þe muste restore þe byggere his harme. 3if þou selle a crokyd hors for a clene, a ruynous hows for trust hows, mete & drynk corrupte for heyl 16 mete, þe muste restore it. Vt dicīt Thomas, ij<sup>a</sup>. ij<sup>e</sup>. *questio* lxxvij.<sup>2</sup> Sellers þat be-cause of dysseyzte apeyrin here chaffare, or wyttyngly lyen & sweryn, þei synnen dedly and owyn to restoryn. 3if þou for coueytise bygge lyflode or opere thynges 20 o tyme, þat þou myzte sellen hem þe derere an-oper tyme, & for non oper skyl, ne for non oper mede ne profyzt; or ellys gadryst to-gedere corn or vytayles for to makyn a derthe, & þat þe poore peple schulde nedys bygge of þe at pi prise be pi lust, 24 þou synnest horribely, & art bounde to restore to þe poore peple þat þou getyst be pi fals beyng. glossa dicīt: ‘con-silium esse non necessitatur.’

Whanne þou art bounde to restore, þe muste restore as sone 28 as þou mayst, or aske leue to abyden of hym þat may 3eue leue. *secundum Thomam*, ij<sup>a</sup>. ij<sup>e</sup>. *questio* lxij.

pis day & opere dayes as here be-forn, I haue told 3ou of þe handyl of restitucyoun how manye inche it is long. þefore, 3<sup>a</sup> pis handyl of restitucyoun, & þe scho of almes, & þe heued of prayere, takyth & hōldyth in 3oure schouēft of satisfaccyoun, to schoue out þe wose of 3oure synne! ffor þow3 almes be þe

<sup>1</sup> MS. in margin: ‘nota de empione.’

<sup>2</sup> Cf. p. 79, note 1.

scho & prayere þe heued in þi schouyl of satysfaccoun, 3if þe Restitution an  
handyl of restitucyoun fayle, þi schouele is vnspedefull to castyn indispensable  
out þe wose of þi synne. part of satisfac-  
tion.

4 [The Judge bribed with an Ox and a Cow.]

- E**xample<sup>1</sup>. A man had a gret cause to be demyd & sped In a lawsuit, one  
a-forn a gret juge. þe man 3af to þe juge a gret ox to helpyn of the opponents  
hym in his cause. þe juge hyzte hym to helpyn hym. his bribed the judge  
8 aduersarye herde here-of, & 3af | to þe wyif of þe juge a fayr with an ox, the  
cow to helpyn hym in þe same cause azens þe oper man þat 3af other gave a cow  
þe ox to here husbonde. Sche prayed so ofte to here husbonde to the judge's  
for þat man þat 3af here þe cowe, þat here husbonde behyzte wife.  
12 here helpe. þe day of þe doom com̄. þise two men stryved [Pol. 68 b.]  
in here causes & pletedyn. þe iuge seyde no woord wyth hym  
þat 3af þe ox, but sate styлле, & lete hym haue aft his wyll þat He who had  
3afe þe cowe to his wyif. þanne seyde þe man to þe juge, þat given the cow  
16 3af him þe ox, 'þou ox, speke for me as þou hyztest me!' won the case.  
þe iuge seyde azen to hym, 'þe ox may nozt speke, for þe 'The ox could  
cove wyl nozt sufferyn hym;' for þe wyif hadde þe cowe, & not speak, be-  
lettyd here husbonde, þat hadde þe ox, þat he was styлле cause the cow  
20 & spak nouzt. would not let  
him.'

- Ryzt so it faryth sumtyme in grete men þat haue of offyse to  
deme ryztfully in causys. 3if þere come a pore man to hem  
wyth a trewe cause, & profere hem to be bedeman for euere,  
24 3if þei helpe hem in here trewe causes & in here ryzt, for whiche  
helpe in here ryght þe iuges schulde haue reward in heuen  
myche betere þan an ox; þe iuge, þat is, here resoun, assentyth  
perto to haldyn per-wyth. but whanne þe aduersarye of þe  
28 pore man, þat is, whan a ryche man comyth, & proferyth to  
þe wyif of þe iuge þat hattyth coueytise & wordely lucre, þat  
is, þe lesse reward, for þe cowe—as þe cowe is lesse in valew  
þan þe ox, so temperaft lucre is lesse þan þe lucre of heuen—  
32 þanne þe wyif, coueytise, lettyth so resoun, here husbonde So is judgement  
weddyd & knytt to here, þat resoun spekyth nozt wyth þe sometimes ham-  
pered by covet-  
ousness,

<sup>1</sup> MS. in margin: 'narracio.' Farther below: 'iudicium falsum.'

that it decides  
in favour of the  
rich man.

poore mennys cause; for he may noȝt speke for þe cove, þat is, for þe lucre þat his wyif, coueytise, hath takyn. And so resoun sufferyth his wyif, þat is, his subiecte coueytise, to spedyn in causes of falsnesse in ryche men, & kepyth hym 4 styлле, & spekyth noȝt in trewe causes of pore men, no he wyl noȝt restore þe lucre þat he takyth in his falsnesse, ne þe harme þat he doth to þe pore. but be ware þou þat doost þus of þin ende!

8

[*A Knight tormented for his Ill-gotten Goods.*]

A knight called  
Frederic ap-  
peared to a  
citizen,

and said that he  
was tormented  
in Hell,

because he had  
not made resti-  
tution of his ill-  
gotten goods.

Exauple<sup>1</sup>. Cesarius seyth þat a knyȝt klepyd ffrederyk **E** deed apperyd to a burgeys of a cyte on a blak stede, & out of þe knyȝtes nose comð smoke, & flammys, & fyir wyth brimston. 12 þe knyȝt was clad wyth schepe-skynnes, & bar in his necke an huge weyȝte of erthe. & he seyde to þe burgeys: 'þis hors þat beryth me is a feend, þat turmentyth me, & beryth me to peyne of helle; for I dyed & made no restitucyoun of my 16 wrongys. I was schreun & was sqry for my synne, but I wolde noȝt restore þe harmys þat I dyde, & perfore I am dampnyd. þise schepyskynnes wyth whiche I am wryed were scheep þat I took wrongfully of a wydewe, wyth whiche þat 20 I am brent. þe erthe þat I bere was lond þat I falsely gatt & falsely purchased, þe whiche me peyneth in heuy weyȝte of beryng. þowȝ alle levis of treen, euery gresse on erthe, euery droppe of watyr in þe se & land, & euery ston smal & gret 24 weryn dyuerse tungys, þei alle to-gedyr myȝte noȝt tellyn þe peyne þat I suffere, & schal | sufferyn wyth-outyn ende!' His sonys herdyn of þis peyne þat here fadyr hadde, & keptyn styлле þat lond, and noȝt woldyn restoryn it to þe heyris. what 28 feit of hem in here ende, þus a clerk tellyth, Petrus Damianus:

[Fol. 69 a.]

[*The Punishment of his Heirs.*]

A German count  
was seen by a  
monk

<sup>1</sup>In theutonia was an erl of good name & of good condy- **E** cyouns, as be þe voys of þe peple. he deyid. A relygious 32 man seyȝ in his spiryte in helle syttyng on þe ouer-ende of

<sup>1</sup> MS. in margin: 'narracio.'



- a laddere þat erle; which leddere stood in þe pytt of helle in-  
 myddes of fyir-flammys stynkyng wyth brymston well yng  
 & brennyng, & sethyng metall. þe relygyous askyd þe aungyl  
 4 þat led hym, whi þat good erle, þat was so good a lyuere, was  
 so peyned in helle? þe aungyl seyde: 'for on of his forn-  
 faderys took a possessioun fro holy cherche falsely, & neuere  
 restoryd it aȝen, & perfore he sytteth on þe netherest stake of  
 8 þis laddere in helle in þe most payne; for he was þe first  
 ground of þat wrong. on icñ of pise eyzte stakys a-bouyn  
 hym on þe laddere sytten dyuerse soulys of his successouris þat  
 weryn heyris after him. iche was heyr after oper, & non of  
 12 hem wolde restoryn þat possessioun, but seydin þei wolde kepe  
 þat lond as here fornfaderys hadde don. and perfore iche of  
 hem sytteth a-bouyn oper on þis leddere on dyuers stakys. And  
 þis erle is of þat blood in þe tenthe degre, heyr fro hym þat  
 16 began þat wrong, and for he wolde noȝt restore, he is sett on  
 þe tenthe stake. & as þey deyin of þat kynrede, one heyr  
 after an-oper, þei schul be sett on þis ledder, & þis laddere  
 schal be lengthyd per-aftyr, tyl þe possessioun is restoryd  
 20 aȝen.'

to sit on the upper end of a ladder in the pit of Hell.

An angel told the monk that the count and his ascendants were tortured on that ladder, because they had not restored the church-property usurped by their ancestors.

- Be ware ȝe þat takyn ony suche good falsely, & ȝerne re-  
 storyth it, er ȝe schul be þe ground of þis laddere in helle,  
 be-cause ȝe be begynners of þat wrong! And ȝe þat heldyn  
 24 forth swiche fals getyn good, & vsen forth suche false vsagys  
 aȝens holy cherche! for þowȝ a tyraunt began þat wrong or  
 an-oper mys-ouerledere, ȝe alle þat takyn ensauple of hym,  
 or counseyle to holde forth suche false customys aȝen holy  
 28 cherch-ryȝt, & wyl noȝt restoryn it be techyng of goddys  
 woord, ȝe schul be sette on þis laddere in helle & alle þo, heyr  
 after heyr, man after man, þat kepyn & styлле þat good & pos-  
 sessiouns þat falsely is gett of temperalte or spiritualte, of dede  
 32 or of qwyke, & wyllen kepyn it furthe as here fornfaderys  
 haue don, wyttyng þat it were vnryȝtfully gett, and wyll noȝt  
 restoryn it. Takyth hede perfore to þis tale<sup>1</sup>, ryche & pore,

All usurpers and their descendants shall be punished in Hell.

<sup>1</sup> MS. in margin: 'nota bene.'

pat getyn falsly 3oure good in thefte, in mycherye, in false marchaundyse, in halyday chaffaryng, in false othys, in false mesurys, in false aunserys, in fals tythyng, in raueyn, or in oþer wyse vnryztfully, as false seruauuntys, false labourerys, 4 false men of here crafte, pat deseruyn nozt here hyre: 3e alle pat ben in ony of þise poyntes, 3erne restoryth, pat 3e mowe be sauyn fro þis laddere of helle to þe blysse of heuen! to whiche blysse, &c<sup>1</sup>.

8

[Fol. 69 b.]

*Capitulum xxxiiij<sup>m</sup>.**De quinque sensibus corporis.*

The 'Pit of Lusts,' your body, is now cleansed

with the scoop of penance,

the skeet of contrition,  
the skavel of confession,

and the shovel of satisfaction.

**F**Reendys, here befor I telde 3ow of a pytt of lustys, pat is, 3oure body, & of corrupte watyr in 3oure pyt, pat is, þe 12 sentence of þe grete curse, & of a scope to caste oute wyth þe watyr of cursyng, which scope is penaunce. I haue told 3ow also of þe wose in 3oure pytt, pat is, alle þe vij. dedly synnes. I telde 3ow also of a skete, pat is, contricyoun, to castyn out 16 wyth þe nesch wose of synne, & of a scauel, pat is, confessyoun, for to caste out wyth þe hardere wose of synne. I teld 3ou of a schouel, pat is, satysfaccyoun, to caste out þer-wyth þe crommys of þe wose of 3oure synne. þerfore, wyth þe scope of 20 penaunce caste out clene þe watyr of þe grete curse! & wyth þe skete of contrycyoun, wyth þe scauel of confessioun, and wyth þe schouyl of satysfaccyoun, caste out clene þe wose of dedly synne!

24

Now, the watergates, your five senses, must be stopped to prevent curse and sin from returning into the pit.

And for þis day werk vs muste stoppyn þe watyr-gatys of oure pytt, pat þe watyr of curse & þe wose of dedly synne renne nozt a3en in-to oure pytt. ffor 3if 3oure pyt in his entrees be styлле opyn & vnstoppyd, þe corrupte watyr of curse & þe 28 depe wose of synne rennyth in a3en, and so 3oure pytt first

<sup>1</sup> A few lines' space is left at the bottom of this column as if to mark the beginning of a new section of the work.

is depe, & after-ward wexith deppere. 'Abbyssus abbyssum inuocat'<sup>1</sup>. þerfore, þe v. watyr-gatys of 3oure pytt arn 3oure v. bodyly wyttes<sup>2</sup>, as crisostom seyth, super Mat. in imperfecto, 4 omilia xxxiiij. þe v. entrees of þi body arn þese<sup>3</sup>: to se, to here, to swelewe, to smelle, to fele. þise ben þe v. watyr-gatys, þe fyve entrees wherby watyr of curse & wose of synne entryn aȝen in-to þi pytt of lustys, but þei be stoppyd. Jere<sup>4</sup>, 'Mors 8 intrauit per fenestras vestras.'

þe first watyr-gate is þi syȝte<sup>5</sup>. when þou openyst þin eyȝne SIGHT. to se vanytes, iapys, or wommen, for synne, or opere dyshonest membrys to stere þe to synne, or to se opere thynges to stere 12 þe to lustys, to coueytise, or to opere vyces; þanne mayst þou say þus: myn eyȝe has robbyd my soule of his lyif with watyr of lustys. In tre.<sup>6</sup>, 'Oculus meus depredatus est animam meam.' þerfore stoppe þis watyr-gate, þin eyȝe, wyth wepyng terys. for 16 Abuile seyth, whilȝ wepynge terys come doun be þi chekys, it gon vp to god, & askyn mercy. Spere þi syȝt fro vanytees & fro þe feend, & opene þis gate of þin eyȝe to god, & se his wonderfull werkys! se folke dye, se þe sacrament of þe awtere, se goodnes 20 þat may stere þe to heuynes of sorwe, and all þis schal stoppe þe gate of þi syȝt, þat watyr of wyckydnys & wose of synne schal noȝt entryn to þi soule be þin eyȝe. & pray to god þus: lord stoppe myn eyȝen þat þei se no vanytes. Ps.<sup>7</sup> 'Auerte 24 oculos meos ne videant vanitatem!'

Shut your eyes to vanity, and behold the works of God!

þe secunde watyr-gate of þi pytt is þin heryng<sup>8</sup>. whanne HEARING. þou openyst þin erys to here flatereris, or lyerys, bachyterys, or rybaudye, & opere suche woordys of dyshoneste, þanne be þe 28 gate of þin erys entryth aȝen in-to þi pytt þe watyr & þe wose of wyckydnys. þerfore stoppe þis gate of þin erys fro þe feend & fro synne, & opene it to god, to heryn his woord, to heryn his | seruyse, to heryn þe voys of þe poore, to heryn goodnesse! [Fol. 70 a.]

Stop your ears to calumny and flattery, and open them to the word of God!

<sup>1</sup> Ps. xli. (xlii.) 8.

<sup>2</sup> MS. in margin: 'anime quinque aquose sunt scil. (?) sensus corporales.'

<sup>3</sup> MS. in margin: 'sensus corporales.'

<sup>4</sup> Jer. ix. 21.

<sup>5</sup> MS. in margin: '1. sensus visus.'

<sup>6</sup> Lament. iii. 51.

<sup>7</sup> Ps. cxviii. (cxix.) 37.

<sup>8</sup> MS. in margin: '2. Auditus.'



*secundum* Abuyle: stoppe pine erys wyth thornys, þat is, wyth heryng of scharpe repreuynges & of scharpe techynges, wyth heryng of þe dredefuþ dome & of þe dredfuþ peyne in helle & of þe dredfuþ deth, wyth heryng of alle þise stoppe þi watyr- 4 gate of þin erys, & þe watyr of wykydnes & þe wose of synne schal nozt entryn in-to þi pytt be þin heryng!

TASTE.

þe iij. gate of þi pytt is tastyng or swelwyng<sup>1</sup>. whanne þou **B** tastyst & swelwyst swete & delycate metys & drynkes, wyth 8 a frequent delyzt and wyth gredynes as a beste in excesse & in wast, þanne entryth aȝen watyr & wose of wyckednesse & of synne be þe gate of þi swelwyng. þerfore schette, spere, stoppe, þis gate to þe feend, and open it to god, wyth abstynence fro 12 delycacyes & fro exces, wyth harde metys & drynkes! and þis schal stoppyn out þe watyr & þe wose of synne fro þi swelwyng. *secundum* Abuile.

Abstain from delicacies!

SMELLING.

þe iiij. watyr-gate of þi pytt is smellyng<sup>2</sup>. whanne þou hast 16 gret delyzt to smellyn dyshoneste in lecherye & synne, to stere þe þe more to euyt, or to smelle swete herbys, swete spyces, or opere suche swete thynges, for þat entent to stere þe to lustys & to vyces of þe flesch, þanne entryth be þat watyr-gate of 20 þi smellyng watyr & wose of synne into þi pytt aȝen. þerfore stoppe þe gate of þi nase in thynkyng how foul þou were in but think of the 24 vileness of your birth and death! þi concepyoun and in þi berthe! what art þou in þi flesch? stynche & dunge! what schalt þou be in þi graue? stynkyng 24 frowdys-mete! wyth þis stynche, stoppe smellyng of þi nase!

Do not delight in sweet odours,

but think of the vileness of your birth and death!

## [The Rotten Palm-buds.]

Arsenius mortified his nose by smelling the stench of rotten palm-buds.

Example<sup>3</sup>. A good man clepyd Arsenius took burgeonys **C** of palmys, & putte hem in watyr, tyl þei were rotyn, & þanne 28 he smellyd þerto wyth his nase, þat he schulde fele þe stynche of hem in-stede of þe swete smellys þat he hadde delyzt in a-fore tyme.

<sup>1</sup> MS. in margin: '3<sup>a</sup> ianua gustus.'<sup>2</sup> MS. in margin: 'nota bene.'<sup>3</sup> MS. in margin: 'Exemplum bonum.'

[The Body of the Sweet-heart used as a Remedy against  
Temptation.]

In vitis patrum<sup>1</sup> I rede þat a frere, smellyng swete onde  
4 & breth in kyssyng of a womman, was temptyd sore to lust  
of here. sche dyed. þe frere on a nyzt toke here body out of þe  
graue, and kepte þe body priuely in his selle, tyl sche stanke. as  
ofte as he was temptyd, he smellyd to here body, & be þe stynche  
8 of here þe lust of here swete breth was stoppyd fro his smellyng.

A friar delighted  
in a woman's  
kisses.

When she died,  
he took her body  
into his cell in  
order to over-  
come his passion.

Ryzt so, smelle þou what cometh of þe, stynche & fylthe.  
þe swettere mete & drynke þou vvest, þe foulere stynche comyth  
fro þe. Ryzt so, þe more delyzt þou hast to smellyn swete  
12 thynges, þe more stynkyng watyr & wose of synne entryth  
in-to pi pytt. Smelle how stynkyng þou art, þou were, & þou  
schalt be, and þanne stoppyst þou out þe watyr of lustys fro  
þi smellyng!

**D** þe v. watyr-gate of pi pytt is pi felyng<sup>2</sup>. whanne þou felyst  
17 or towchyst wyth mowth in kyssyng, wyth hand in gropyng,  
& wyth ony membre of pi body in towchyng þat steryn þe to  
synne & luste, þanne entreth be þe gate of pi felyng in-to  
20 pi pytt þe watyr & wose of wykkydnesse. perfore spere, schette,  
& stoppe, | pis watyr-gate of pi felyng, *secundum* Abuyte, wyth [Fol. 70 b.]  
scharpe hayre next pi body nakyd, bothe lyggyng & goyng,  
and þat schal stoppyn out of þe pytt of pi flesch þe watyr  
24 of lustys & þe wose of synne! perfore seyth *crisostom* in  
*imperfecto*, *omilia* lj.<sup>a</sup> Spere & stoppe alle pi v. watyr-gatys<sup>3</sup>,  
pi syzt, þin heryng, pi swelwyng, pi smellyng, pi felyng, wyth  
clennes & goodnes, & þenne watyr of wykkydnes may nozt entre.  
**E** figura Ysa. xxxix.<sup>4</sup> 'Erunt quinque ciuitates in terra egipti  
29 loquentes lingua chanaan.' ffyve cytees schal be in þe lond of  
thirknes spekyng wyth a chaungyng tunge<sup>5</sup>. pis is for to saye,  
ffyve citees schal be in the therk body of man, þat arn þe v.

Mortify your  
body with rough  
clothing!

Keep your five  
senses from un-  
cleanness,

<sup>1</sup> MS. in margin: 'narracio.'

<sup>2</sup> MS. in margin: 'tactus.'

<sup>3</sup> MS. in margin: 'nota bene.'

<sup>4</sup> Isai. xix. 18.

<sup>5</sup> MS. in margin: 'quinque ciuitates in terra egipti interpretantur (?)

per 5 sensus.'

bodyly wyttes, whiche schal spekyn wyth a chaungyd tunge,  
 whanne þei be stoppyd full of clennes, þat watyr & wose of  
 lustys & of synne may noȝt entryn be hem. as þus: þin eyȝe,  
 þat spak before lecherous lokynges, afterward stoppyd wyth 4  
 clennes spekyth wepyng teerys. þin erys, þat first spak dys-  
 honest herynges of bacbytyng, flaterieng, lesynges, & rybaudrye,  
 afterward stoppyd wyth clennes þei spekyn heryng of goodnes,  
 of goddys woord, of holy techynges. þi mowth<sup>1</sup> & þi swelwyng,<sup>8</sup>  
 þat ferst spak exces of slaundere, of othys, of dyspysynges,  
 lesynges, warynges, rybaudrye, & exces of delycacyes in metys  
 and drynkes, whanne þis mowth is stoppyd wyth goodnes,  
 þanne it spekyth prayerys, gode woordys, & trewthe. þi nase<sup>2</sup>,<sup>12</sup>  
 þat spake ferst lykerous & swete smellyng, stoppe wyth clennes,  
 & it schal speke stynche & peynefull odoure to avoyde out lustys  
 of þi flesch. þi felyng, þat ferst spak lustys of lecchery, of  
 mychery, & thefte, stoppe it wyth clennes, & it schal speke 16  
 chastyte, almes-dede, restitucyoun, & scharpnese of bodyly  
 penaunce. hæc Abuile. þerfore, be woordys of Isay xxxiiij.<sup>3</sup>  
 Spere þin eyin þat þei se non euyl, stoppe þin erys þat þei  
 here no slaundre of oper mennys synne, schette þi mowth þat 20  
 þou speke non harme ne swelowe noȝt exces, stoppe þi nase þat  
 þou smelle no-thing steryng þe to synne, schette þin handys  
 fro mycherye & thefte, fro wrongfull getyng of good, fro foule  
 towchynges & gropynges of dyshoneste, & þanne þise v. cytees, 24  
 þat is, þi v. wyttes, þat ferst spekyn euyl, whil þei were  
 diffowlyd wyth watyr & wose of synne, stoppe hem wyth clennes,  
 & þei schal spekyn as a chaungyd tunge. for þei schal be  
 chaungyd fro synne to grace, fro euyl to goodnes! 28

## [The King who never laughed.]

There was a  
 king

Example de dono timoris<sup>4</sup>. A kyng euere in herte was  
 heuy. his eyȝe was turnyd fro vanytees, his heryng, his swel-

<sup>1</sup> MS. in margin: 'os.'

<sup>2</sup> MS. in margin: 'nasus.'

<sup>3</sup> Isai. xxxiii. 15 (?). MS. in margin: 'nota bene.'

<sup>4</sup> MS. in margin: 'narracio.'



- wyng, his smellyng, & his felyng, were stoppyd wyth good gouernaunce fro þe watyr of curse & fro þe wose of dedly synne. he neuere leyghed, ne made merthe. he made a feste to alle his
- 4 lordys & gentlys. in þat feste he sate styлле in sadnes, & made no chere to his lordys, but was all pensyif & heuy. Oon of his lordys, þat best durste spekyn, askyd hym why he was euere so heuy of chere, wyth-oute gladnes. þe kyng 3af non answer,
- 8 but in schort tyme after, þe kyng dyde dyzten a chayere wyth rotyn feet, & it was sett ouer a pytt | full of brennyng fyre. [Fol. 71 a.] a-boue þe chayere was hangyng a swerd be a smal threed, þe poynt downward. þe kyng dyde þis lord be sett in þis chayere,
- 12 þat repreuyd hym of his heuynesse, and dyde iiij. men wyth iiij. swerdys drawyn standyn a-boutyn hym settinge, þe poyntes of here swerdys to his breest, agens his herte, oon a-forn hym, an-oper be-hyndyn hym, & oon on eythir syde of him. þe kyng
- 16 dyd settyn a-forn hym all delycacyes of mete & drynk, & dyde schewyn a-forn hym all melodye of menstralsye. he sate styлле heuily & eete noȝt. þe kyng bad him leyȝhen, & be merye, & etyn. þe lord seyde, 'I may make no merthe for drede of
- 20 my deth. I may noȝt ete for sorwe; for I se peryles of my deth a-boue me, & be-nethe me, & on iche syde of me.' þe kyng seyde: 'þou repreuedyst me for I am euere sory & pensyif. my skyl is þis! I am be-set al aboute wyth grettere peryles þan
- 24 þou seest aboute þe. my chayere is my body of speer brotyl & rotyn bonys, in whiche my soule sytteth. be-nethe is þe pytt of helle brennyng wyth fyre redy to brenne me, whanne my soule partyth fro my body, þat is frele & brotyl. A-boue me
- 28 hangyth þe swerd of þe wreche of god redy to smyte me. be-hynde me folowyn my synnes redy to accuse me. a-forn me I se vnsykernes to wyth-stonde feendys þat temptyn me. On my left syde I se dyssese, aduersite, tribulacyoun of þis
- 32 world. On my ryȝt syde I se prosperyte, rycches, wordly worschyppe, redy to dampne my soule for my mys gouernaunce. þise be scharpere to myn herte for dreed of endles payne & endeles deth þan þi peryles owyn to be to þin herte, þat schewyn
- 36 to þe but a schort bodyly deth. þerfore, I stoppe my v. wyttes

who never laughed. At a festival, one of his lords asked him why he was ever pensive and sad. Instead of answering the question, the king

ordered the lord to be placed on a chair standing over a pit of fire, while a sword was suspended above, and four men directed their swords against him. The lord could neither eat nor drink, for he was sorely afraid.

Then, the king told him that his own reason for being sad was still more urgent;

for his soul was threatened with the pains of Hell,

while the lord was but menaced with bodily death.

fro watyr of lustys & vanytees, fro wose of synne, wyth heynes & sadnesse, & make no ioye ne merthe.'

Spiritual  
anxiety will pre-  
serve your  
senses from sin.

pou man & womman art gostly be-sett al abowte, abouyn & be-nethyn, wyth peryles as þe kyng was. þerfore, stoppe 4 þi v. watyrgatys of þi pytt, þat is, þe v. wyttes in þi body<sup>1</sup>, wyth gostly dreed & heynes, & þanne schal þe v. cytees in egypt, þat is, þe v. wyttes in þin erthely body, spekyn wyth a chaungyd tunge! þei schal be chaunged in-to an-oper langage, 8 þei schal be chaungyd fro wycked to good, fro fylthe to clenness, fro synne to grace! 'hec mutacio dextere excelsi<sup>2</sup>.' þanne schal watyr & wose of lustys & synne be schett out of þi pytt, þanne schal þi pytt be clene & full of grace in body & soule, and 12 in þe ende of þe world full of ioye!

To þat ioye brynge vs he, &c<sup>3</sup>.

### Capitulum xxxv<sup>m</sup>.

#### De quinque sensibus spiritualibus.

16

**H**ERE be-forn I teld þou of v. watyrgatys of þoure pytt, þat **A** is, of þoure v. bodely wyttes, how þe muste stoppe hem fro þe feende & fro synne, þat watyr & wose of lustys & wykkydnesse entre noȝt, & þat þe schult opyn hem to god-ward, þat goodnes & clenness myȝt entre in-to þoure body. As þou hast v. watyrgatys in þe vttere-warde, owtward in þe pytt of þi body, be whiche watyr & wose of lustys & synne entryn in-to þi body, but | þei ben wel stoppyd; Ryȝt so, þou hast v. 24 watyrgatys in þe indere-warde of þi soule, whiche, whan it arn noȝt wel schett & stoppyd, þe watyr & wose of wyckednes entryth in-to þi soule.

To your corporal  
senses corre-  
spond

[Fol. 71 b.]

five spiritual  
senses, which  
must also be  
kept free from  
wickedness.

þe v. watyrgatys<sup>4</sup> of þi soule ben þise, *secundum doctorem* 28

<sup>1</sup> MS. in margin: 'nota bene de 5 sensibus corporalibus.'

<sup>2</sup> Ps. lxxvi. (lxxvii.) 11.

<sup>3</sup> Cf. the conclusion of Chapter xi. p. 76.

<sup>4</sup> MS. in margin: '5 sensus spirituales.'

- qui dicitur filius matris<sup>1</sup>: vnderstondyng, desyre, delyzt, mynde, & wylt. vnderstondyng is þe syzt in þe eyze of soule, desyre is þe ere & þe heryng of þi soule, delyzt is þe mowth & 4 þe swelwyng of þi soule, mynde is þe nase & þe smellyng of þi soule, wylt & consent is þe felyng of þi soule. whan þe eyze of þi body seeth vanytees, þanne þi soule settyth his eyze of <sup>The sight excites</sup> vnderstondyng to þo vanytes whiche þi bodyly eyze seeth, & understanding, 8 þanne entryth watyr of lustys & wose of synne thruȝ boþe þi gatys, þat is, thruȝ þi bodyly eyze & thruȝ þin vnderstondyng in-to þi soule. whanne þou heryst wyth þi bodyly erys harme, <sup>the hearing</sup> dyspyzt, dyshoneste, of opere lustely, þi soule bowyth þerto his 12 ere of desyre, havng þerto desyre to heryng of his bodyly erys, <sup>desire,</sup> & þanne entryth in-to þi soule at bothe gatys, þat is, at þi bodyly eryn & at desyre of þi soule, þe watyr & wose of lustys & of synne. whanne þou wyth þi mowthe, tunge, & throte, <sup>the taste,</sup> 16 tastyst & swelwyst excès & swetnes of delycacyes, þanne þi soule swelwyth wyth hys throte of delyzt þat excès & þat delight, swetnesse, & so be þise two gatys, þat is, be þe throte of þi body & be delyzt of þi soule, watyr & wose of lustys & synne 20 entryth aȝen in-to þi pyt of body & soule. whanne þou wyth 21 þi nase smellyst swete sauour of dyshonest smellyng, þi soule <sup>the smelling lust,</sup> smellyth þer-to also with his nase, þat is, wyth his mynde, hauyng mynde full in þat smellyng, þanne entryth aȝen in-to þi 24 pytt be bothe þo gatys, be þe gate of þi smellyng & be þe gate of þi mynde, watyr of lustys & wose of synne. whanne þou be þe gate of þi bodyly towchyng wyth hand or mowth or wyth <sup>the feeling</sup> 28 soule putteth þer-to his felyng, þat is, his wylt & consent, þanne <sup>will and consent.</sup> entryth in-to þe at bothe gatys, at þi bodyly felyng & at þe consent of þi soule, þe watyr of lustys & þe wose of synne. naum in fine<sup>2</sup>: 'ad apercionem pandentur porte tue, ignis

<sup>1</sup> All that could be found about this name is that Magdalen College, Oxford, possesses a MS. described as Liber sermonum qui dicitur filius matris. Cf. Coxe's Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus adservantur. Part II. p. 46. Magdl. Coll. No. lxxxi.

<sup>2</sup> Nahum iii. 13.



deurabit vectes tuas,' þat is for to seye, *secundum* doctorem Abule, þi gatys of þi x. wyttes, þat is, of þi v. bodyly wyttes & of þi fyve gostly wyttes, whenne it arn openyd to wikkydnesse, þe fyir of lustys brennyth & deuowryth þe barrys of þi 4 gatys, whiche barris arn drede of god & schame of þe world. but whanne þe fyir of lustys is entryd *wyth*-inne þi gatys, it brennyth away þi dreed to god & þi schame to þe world, for þou wexist so bold in þi synne, þat þou dredyst noȝt god, ne þou 8 dredyst noȝt wordly schame, & so comyth in aȝen at þi gatys in-to þi pytt þe watyr of curse & þe wose of synne, and drenchyth þi soule.

þise v. wyttes of þi soule, vnderstandyng, desyre delyzte, **C** mynde, & wyll, mowe be figured<sup>1</sup>, Joh. v.<sup>2</sup>, be þe pyt þat had 13 v. entrees, & iche entre lay ful of syke folk. An aungyl, be certeyn ty|mes, steryd þe watyr in þe pytt, and what syke body myzte ferst entre in-to þe pytt after þe styrryng of þat watyr, 16 he was made hole & heyl of what syknesse so euere he hadde be-forn. þis pyt is þi conseyens, in whiche watyr of lustys & wose of synne standyth styлле & abydeþ as watyr in a pytt. Ps<sup>3</sup> 'Statuit aquas quasi in vtre.' þe v. entrees of þi con- 20 scyens arn þi v. gostly wyttes a-forn seyde, in whiche v. wyttes lyen myche folk syke, summe are syke in euyl vnderstandyng, summe in euyl desyre, summe in euyl delyzt, summe in euyl mynde, summe in euyl thouȝt, summe are syke in euyl wyl 24 consentyng to þe dede of synne. but sum-tyme þe aungyl, þat is, þe prechour of goddys woord, styrreth & troubelyth þe watyr of lustys in þe pyt of þi conseylene, & who-so wyll after þat styrryng, þat is, after þe repreuyng & techyng of goddys 28 woord, first, or deth come, gon in-to þat pytt, þat is, who-so ȝerne entryth in-to his conseylene in takyng hede how stynkyng his consciens is in watyr of cursydnys of lustys & in wose of synne, and þanne ȝerne caste out aȝen þat corrupte watyr wyth 32 þe scope of penaunce : þanne schal he be made heyl of his synne, what synne euere it be, so þat he stoppe wel þanne þe x. watyr-

Interpretation  
of the pool  
Bethesda.

[Fol. 72 a.]

The pool is thy  
conscience.

Its five porches  
are thy spiritual  
senses.

The angel is the  
priest who  
moves thy con-  
science

to repentance.

<sup>1</sup> MS. in margin : 'quinque sensus spirituales ;' below : 'figura.'

<sup>2</sup> John v. 2-4.

<sup>3</sup> Ps. lxxvii. (lxxviii.) 13.

gatys þat I haue seyde before, þat þe watyr of wyckydnes come  
 D noȝt in aȝen. þise syke folk forseyde lyen in þe x. entrees of The sick who lie in the porches of the pool  
 þis pytt, in v. entrees of þe body & in v. entrees of þe soule,  
 4 þat is, in v. bodyly wyttes & in v. wyttes of þe soule, wherfore  
 þei mowe be seyde þe x. leprys in þe gospel<sup>1</sup> þat cryed to god to  
 be curyd. þerfore crye þou to god, þat he cure þe þat lyst in may be compared to sinners who cry for mercy.  
 þis tenfolde lepre of synne in þi x. wyttes, out of þis watyr  
 8 & wose of synne, & þat he stoppe so þi gatys of þi x. wyttes,  
 when þe watyr & wose of synne is cast oute wyth penaunce, þat  
 þe lepre of wyckydnesse neuere after infecte þi soule.

¶ [The Damnation of a Valiant Knight.]

12 Beda de gestis Anglorum<sup>2</sup>, he seyth: a knyȝt was in Inglonde, An English knight, who was valiant but wicked,  
 noble & worthy in armys, but he was wykkyd & cursyd in  
 werkys, for alle þe wyttes of his body & soule, his syȝt, his  
 heryng, his mowth, his nase, his felyng, & alle his membrys of  
 16 body, his vnderstandyng, entente, desyre, delyȝte, mynde, &  
 wyll, þei openyd hem to receyue all cursydnesse & synne, þowȝ  
 he was iche ȝere onys schreuyng. he stoppyd noȝt þe gatys of  
 his x. wyttes, but euere kept hem opyn, þat þe watyr of synne  
 20 & of lustys plentiuously, euery ȝere more þan oper, entryd aȝen  
 in-to his pytt, & drenchyd his soule. At þe laste he lay syke. tell ill.  
 & his kyng com to hym to loke how he faryd, & conseylid hym The king advised him to confess; but he refused to do so, for fear of being thought a coward. When he was on the point of death,  
 to be schreuyng. þe knyȝt seyde: 'My lege, ȝif I were schreuyng,  
 24 men wolde saye þat I were feryd of deth. I wyl abyde ȝit, tyl  
 I se more nede.' his sykenes waxe euery day more þan oper.  
 þe kyng kom aȝen, & bad hym be schreuyng. þe knyȝt seyde:  
 'my lord, now it is to late, for now I am demyd & dampnyd,  
 28 be-cause I wolde noȝt leue my synne whil I myȝte, tyl now my  
 synne hath lefte me. & whanne I was schreuyng, it was more  
 for schame of þe world & for dreed of helle þan for loue of god.  
 & in my schryfte, þe gatys of my wyttes were euere opyn [Fol. 72 b.]  
 32 & redy to turne aȝen to synne. Syre Kyng, a lytel to-fore ȝe  
 kam in here to me, here comyn in two fayre aungelys. þe ton two angels came in to him  
 sett at my bed-hede, & þe oper at my beddys feet. þe aungelys

<sup>1</sup> Luke xvii. 12.

<sup>2</sup> MS. in margin: 'narracio.'

to save his soul. seyde: "pis man schal deyin. lete vs loke 3if we haue ony ryzt  
 But they could allege only a few good dedys that he had done in his youth; to haue his soule." pat one aungyll drewe forth a book out of his bosome, wretyn wyth letterys of gold, in whiche book I sei3 wretyn a fewe gode dedys pat I dede in my 3outh, & I sei3 4 how ofte I was schreun of my synne: & panne gretly I enioyed, for I wende a ben sauyl. panne anon come in two horryble feendys, & on of hem schewyd out a gret book in whiche is wretyn all my synnes. pe feendys seyde to pe aungellys: "why 8 stonde 3e here? 3e haue no ryzt to haue pis soule. his gode dedys in 3oure book were don in his 3outh, & he lefte of manye 3erys gon. his schryfte in 3oure book was nozt worth, for he had no sorwe for his synne; & 3it, 3ow3 sumtyme he had 12 sorwe, he purposyd to turne a3en to his synne; and 3it, sumtyme 3ow3 he purposyd to forsakyn his synne, he brake his penaunce, or ellys dyde his penaunce out of charyte and in dedly synne. he wolde make none amendys for his wronges, ne restore, ne 16 paye his dettys to pe qwyke, ne to pe dede, ne to holi cherch. perfore, his schryfte in 3oure book is nozt worth!" pe aungelys seydin: "3e feendys seyn sooth! go we hens!" Syre kyng, pe aungelys arn gon, pe feendys arn here styll by me. pe o feend 20 slyteth wyth a swerd my body, & begynneth at myn heued dounwarde. now his swerd is at myn ey3in, perfore I am blynde. pe oþer feend wyth a scharpe swerde begynneth at my feet, & cleuyth vpward my body. lo syre kyng, now here 24 swerdys metyn to-gedyre at myn herte! I am dampnyd body & soule!' panne he dyed.

So the angels left him. The fiends ripped him open from head to foot; and when

their swords met at his heart, he died.

Keep your senses clean from sin!

Markyth pis tale<sup>1</sup> taketh hede, & drede 3oure ende! scope out 3oure watyr of cursede dedys wyth pe scope of penaunce! 28 caste out pe wose of dedly synne wyth pe skete of contricyoun, with pe scauel of confessioun, and wyth pe schouele of satysfaccoun, & stoppe wele 3oure watyr-gatys of 3oure v. bodyly wyttes wyth a full purpos neuere to turne a3en to 3oure synne! 32 And whanne pe watyr of curse is clene stoppyd out, & pe wose of synne clene cast oute, & 3oure watergatys of 3oure ten wyttes

<sup>1</sup> MS. in margin: 'nota.'



wel schett, þat watyr & wose come noȝt aȝen in-to ȝoure pytt,  
 þanne is þe pytt of ȝoure body clene wyth grace! whiche grace  
 schal brynge ȝou, body & soule, at þe doom to endeles ioie.

4 To which ioiȝe brynge vs he, &c.

### Capitulum xxxvj.

De vanis cogitacionibus, verbis & operibus.

- I** haue told ȝou be-forn dyuerse dayis how ȝe schul scopyn  
 8 out of ȝoure pytt of lustys, þat is, ȝoure body, wyth þe  
 scope of penaunce þe corrupte watyr of þe grete curse, & how  
 ȝe schul castyn oute þe styntyng wose of dedly synne wyth þe  
 skete of contrycoun, wyth þe scauett | of confessioun, and [Fol. 73 a.]  
 12 wyth þe schouyt of satisfaccoun. I haue telde ȝou also how  
 ȝe schal schettyn & stoppyn þe v. watyrgatys of ȝoure bodyly  
 wyttes & þe v. watyrgatys of ȝoure soule, þat is, ȝoure v. gostly  
 wyttes. ȝif ȝoure pytt be fermyd clene fro þe watyr of curse &  
 16 fro þe wose of synne, & alle þe watyrgatys of ȝoure bodyly  
 & gostly wyttes be stoppyd wel fro comyng in aȝen of corrupte  
 watyr & wose of lustys & of synne/ þanne ȝoure pytt is drye  
 & clene, but it is schelde in perfeccoun, frelte, febylnes,  
 20 vnkunnyng, in ignoraunce & vnkunwyng, þat it hath in hym-  
 self no kyndely spring of watyr of swetnes & of clenness in his  
 owne ground/ be-cause it is noȝt depe ynow doluyn in per-  
 feccoun. & but it be doluyn deppere in perfeccoun, vnclene  
 24 maters & wose of vyces wyl falle aboue fro wyked spirytes in  
 þe eyre, & drenchyn aȝen a soule/ þerfore, þe nedyth delue þi  
 pytt so depe in perfeccoun þat it mowe be a welle hauyng  
 a kyndely spring of swete waters/  
 28 þanne muste þe do two þinges<sup>1</sup>: on is, to deluyn out þe  
 grauel & þe sande þat lyith styлле be-nethe þe wose, tyl þou  
 come to a lowe ground of spring. An-oper is, þe muste make  
 þis welle, whanne it is depe ynow, wyth lyme & ston, and  
 32 þanne wil it dure & noȝt fayle.

When the pit,  
 your body, is  
 clear from curse  
 and sin, and the  
 ten waterates,  
 your corporal  
 and spiritual  
 senses, are well  
 protected;

then your pit  
 must be dug  
 deeper in per-  
 fection.

First, the gravel  
 and sand must  
 be removed, and  
 then the well  
 must be lined  
 with stones.

<sup>1</sup> MS. in margin: 'nota duo.'

Gravel and sand  
signify your  
idleness,

ffirst pou muste avoyde þe grauel & þe sand<sup>1</sup>! þis grauel & sand is ydelnesse & ese, wyth-oute fruytfull occupacyoun. þow; pou be clene fro wose & watyr and lustys, & standyst styлле ydel, wyth-oute good occupacyoun, pou art but bareyn as 4 grauel & sande, þat beryn no fruyte, *secundum crisostomum*, in *inperfecto*, *omilia xx<sup>a</sup>*. And pou art heuy as sande in slugnesse; as þe man first slayn of moyses afterward was hyd in þe sande, so pou first art slayn of Moyses, qui interpretatur Aquaticus, 8 þat is, of wattry wose of synne, and afterward pou [art] hyd & wryed & persched & deed in þe sonde of ydelnes. 'Moyses percussit egipcium & abscondit eum zabulo<sup>2</sup>.' þus watery wose of synne sleth þe egypcyen, and hydeth him in þe sond of 12

which consists of  
idle thoughts,

ydelnesse. þis grauel & sonde is iij. fote depe. þat on fote is in þe herte, þat is, ydel thouztes. 'Peruerse cogitationes separant animam a deo'; sap<sup>3</sup> primo<sup>3</sup>. wycked thouztes departyn mannys soule fro god. Crisostomus seyth: wo to þou 16 þat speryn out of þoure herte þe mynde of cristes passioun & his goodnesse, with þoure wycked & ydel thouztys, & haue made þoure herte an hoggy's cote & a denne of theuys, þat is, a dwelling-place of feendys! As þe haue schett crist out of þoure 20 hertys, wyth þoure euyl thouztes, so crist schal schette þow out of heuen, and wyth feendys, whom þe haue receyuyd, þe schal dwelle/ perfore, caste out þis sande & grauel of þoure ydel & euyl thouztes, for þis is þe firste fote in depthe. 24

idle words,

¶ þe secunde fote depthe is in þi tunge, þat is, ydel & euyl wordys. Of euery ydel woord pou spekyst pou schalt 3yve acountys at þe day of dome, Mat. xij.<sup>4</sup> Crisostomus seyth: wo! wo! to ydel & wycked spekerys! 3if pou haddyst openyd 28 [Fol. 73 b.] þi tunge & stynkyng mowth to haue praysed | þi god, þou schuldest haue sungyn wyth aungellys in heuen, wyth-outyn ende, 'Sanctus! sanctus! sanctus! dominus deus omnipotens,' holy! holy! holy! almyzty god! & for þou hast nozt openyd þi mouthe 32 to prayse þi god, but spekyn ydel wordys & iapys, lesynges & opere slaundere, perfore 3ellyng, roryng, & wepyng, pou schalt

<sup>1</sup> MS. in margin: '1. ociositas.'

<sup>3</sup> Sapientia i. 3.

<sup>2</sup> Exod. ii. 12.

<sup>4</sup> Matt. xii. 36.

cryin wyth feendys in helle, wyth-outyn ende, 've! ve! ve! quante sunt tenebre!' wol wol wol grete arn my therknessis in peyne! þe mouth þat lyeth in ydel woordys sleeth þe soule, Sap. j.<sup>1</sup> & j. ad cor. xv.<sup>2</sup> wycked & ydeſt woordys corruptyn gode manerys: þerfore, delue out þis sande, þis grauel of þi tunge, þat is, ydeſt & euyſt woordys, for þis is þe secunde fote in depthe!

¶ But þe iij. fote in depthe is ydelnes in þi dedes<sup>3</sup>, þat is, and idle deeds. 9 whanne þou leuyſt<sup>4</sup> occupacyoun of gostly profyzt, & werkyst dedys of vanytees & of no profyzt ne of frute to þi soule. seynt Austyn seyth: O þou vnprofyteable & drye tre worthy to euer- 12 lastyng fyre, what schalt þou answer at þe day of dome, whanne al þe tyme of þi lyvyng schal be inquiryd of þe how þou hast dyspendyd it in ydeſt werkys? Crisostomus seyth in imperfecto, omilia xxvj<sup>a</sup>: who is ydel? he þat thynketh nozt, 16 spekyth nozt, ne werchyth nozt, to þe worschipp of god. 3if þou stele, þou art nozt ydel, but þou art deed. 3if þou releue nozt þe poore wyth þi good, þanne art þou ydel, for þou doost nozt þe werk of god. 3if þou be drunke or glotoun, þou art 20 deed & nozt ydeſt. 3if þou kepe mesure in etyng & drynkyng<sup>5</sup>, & 3euyſt nozt þerof to þe pore, þanne art þou ydel, for þou doost nozt goddys werkys, þat is, almes-dede. 3if þou leue aſt dedly synne, & kepyst þe in veyn & in ydel restyng þat þou 24 wylt nozt occupye þe in goddys werkys, þanne art þou ydel, for it is nozt ynow to forsake þi synne & ben ydel fro gode werkys, but þe muste forsake þi synne & don gode werkys. 'declina a malo & fac bonum'<sup>6</sup>! þat þou mowe seyn wyth þe apos- 28 telys<sup>7</sup>: lo, we forsake alle pinges, þat is, alle synnes, & we folowe þe in þi werkys. þerfore, 3if þou wylt nozt be deed in dedly synne, ne ydel & vnfruytefull as sande & grauel, forsake þi synne & do wel! <sup>8</sup> 'Sint lumbi vestri precincti, id est, a pec- 32 cato, & lucerne ardentes in manibus vestris, id est, lucidum

It is not enough for you to forsake your sin, but you must do good works.

<sup>1</sup> Sapientia i. 11.

<sup>2</sup> 1 Cor. xv. 33.

<sup>3</sup> MS. in margin: '3. opera vana.'

<sup>4</sup> MS. *gostly* crossed.

<sup>5</sup> MS. drynk-kyng.

<sup>6</sup> Ps. xxxiv. 14, and xxxvii. 27.

<sup>7</sup> Matt. xix. 27; Mark x. 28; Luke xviii. 28.

<sup>8</sup> Luke xii. 35.



Idle thoughts,  
words, and  
deeds

are numberless,  
barren, and  
incoherent as  
the sand,

unfit for build-  
ing upon.

[Fol. 74 a.]

exemplum sit in operibus vestris.' Crisostomus seyth: he þat werkyth noȝt goddys werk in þis world, but stondyth styлле ydel, & werkyth vanytees, etyth & drynketh & wastyth vytayles of god, & seruyth hym noȝt, in þe oper world he schal fastyng 4 be put oute of goddys hows, whanne opere þat han wrouȝt wel here goddys werk schal be takyn in-to goddys householde, & etyn of þe mete of lyif. Idel thouȝtes, woordys, & dedys, it arn as grauelf & sande; for þe kyrnelys of þe grauelf or of sande 8 arn wyth-oute noumbre, so þin ydel thouȝtes, woordys, & dedys, arn wyth-outyn noumbre, & bareyne as sande wyth-oute profyȝt, & varying, discordeng asundre, departyd in-to dyuerse dysirte, none hangyng wyth opere as kyrnellys of grauelf. þis 12 sand & grauelf of ydelnes is no ground to settyn on oure stonwerk; wherefore ȝou nedyth to takyn a spade, & deluyn out þis grauelf & sande of ydelnes. þis spade muste [be] clenness, of which I wyl telle | ȝow an-oper day. 16

[The Young Sinner who could not be saved by Prayers.]

An old man  
prayed for a  
young sinner,  
who continued  
in sin, never-  
theless. In  
a vision, he saw  
the youth  
tempted by  
fiends, and how  
his good angel  
was wroth with  
him.

In the morning  
he told the  
young man

Ex vitis patrum<sup>1</sup>. A ȝong man was temptyd in herte wyth Ʒ ydelȝ thouȝtys, & to ydel woordys, & to ydelȝ dedys of vanytes, & to lecherye. he prayed an old man to pray for hym. þe 20 old man was an holy lyuere. þe old man prayed for him, & þe ȝong man synned neuere þe lesse. On a nyȝt, in a vysioun, þe old man seyȝ þe ȝong man syttyng, & dyuerse feendys in lykenesse of wommen pleyng a-forn hym, & þe ȝonge man 24 hadde grete delyȝte in here pley, As þe old man thouȝte in þat vysioun. & þe gode aungyl of þat ȝong man was wroth aȝens hym, for he ros noȝt vp & prayed to god of helpe/ On þe morwe after, þe old man seyde to þe ȝong man: 'brothir, it is 28 þi defaute þat my prayerys arn noȝt herd of god for þe; for I seye þis nyȝt how feendys temptyd þe to wycked thouȝtys, woordys, & dedys, & þou sate styлле in ydynesse & ese, & woldyst noȝt ryse to avoyde hem wyth þi prayere, but haddyst 32 delyȝt in þo ydelȝ thouȝtes, woordys, & dedys. and perfore þi

<sup>1</sup> MS. in margin: 'narracio.'

good aungyl was sore agreuyd wyth þe. how schulde temptacyoun of ydel thouȝtys, woordys, & dedys, avoyde fro þe be my prayerys, but þou woldyst laboure & praye also? A syke  
 4 body þat wyl noȝt leue noyous metys & drynkys may noȝt ben hole & curyd þat whyle be medycyne of his leche/ Ryȝt so, þou vsyst ydelnesse, ease, & reste, noyous to þi soule, in seknesse of temptacyoun. þerfore, fro þise temptacyouns þou  
 8 mayst noȝt be curyd be my prayere.'

that, without his own exertions, all prayers on his behalf should be unavailing.

þerfore, þou þat syttest styлле here in cherch, vnocuppyed (The idle one & thynkest on þi muk & on oþer ydelnes, & spekyst ydeñ woordys, or slepyst as a beste in goddys seruyse, & be tempta-  
 12 cyoun of feeadys<sup>1</sup>, & noȝt wylt arysen in þin herte wyth deuocoun to clensyn out þe ydel thouȝtys & woordys wyth þi prayerys, ne wyth holy mynde of cristes passioun, how thynkest þou to be sauȝd wyth oþer mennys prayere, & wylt noȝt helpe  
 16 þerto þi-self wyth þi prayere?

may not be saved by the prayers of others.)

¶ Ex vitis patrum<sup>2</sup>. A ȝung man seyde: 'what schal I do? The youth asked what he should do.  
 eueremore ydeñ & wycked thouȝtys sle me in herte.' þe olde man seyde: 'whan þe modyr wanyth here child, sche wetyth  
 20 here tetys wyth sum byttere thyng, & so þe chyld felyng ofte þat bytternes leuyth his soukyng<sup>3</sup>. So þou putte þin herte in byttere thouȝt of þi deth, & in thouȝt of byttere peynes endles, in helle ordeynyd redy for þe, but þou amende þe; thynke in  
 24 þin herte as a synfull wrecche thouȝte in his herte, *secundum* Jacobum de Vitriaco: þei þat are dampnyd, schal þei be sauȝd after a M<sup>t</sup> ȝere? thynke þou, "nay." what after MM<sup>t</sup> ȝere? thynke þou, "nay." what after as many thowsand ȝere as dropys  
 28 of watyr arn in þe se? thynke þou, "nay." and ȝif þou thynke þus, þanne schal þi thouȝt be troubelyd and a-dred, & þanne it schal begynne to putte away ydel thouȝtys, woordys, & occupacyouns, & þanne schalt þou thynke þat fleschly folke arn foule  
 32 blynded wyth þe feend in here ydelnesse, þat for a schort tyme

The old man replied: 'As a mother weans her child by applying some bitter decoction to her breasts, so wilt thou be saved from temptation by thinking of the pains of hell.'

<sup>1</sup> A gap?

<sup>2</sup> MS. in margin: 'narracio.' The first story continued.

<sup>3</sup> MS. in margin: 'exemplum bonum.'

of lyvyng here myspendyn it in ydelnesse & in vanyte, & dampnyn hem-self to endles peyne.'

[Fol. 74 b.] perfore, wyth pis bytternes forseyd, putte fro þe þe tetys of ydylnes, þat þou souke no more þer-of for no delyzt! Caste 4 out þis grauel & | þis sond of ydelnes, wyth good occupacyoun!

[*The Devil writing Idle Words on a Scroll.*]

The Devil wrote on a scroll the idle words spoken during holy service. In an effort to stretch it with his teeth, he knocked his head against the wall.

Jacobus de Vitriaco seyth<sup>1</sup> þat a feend in a cherch wrote 6 ydell woordys, & iangelynges, & rownynges, & whanne his rolle 8 was ful wretyn he sette on his teeth to drawe out his rolle largere & breddere, þat he myzte wryte þeron more. as he drewe wyth his teeth on þe rolle hys heued smote azens þe wall. An holy man sey3 him, & seyde: 'what doost þou 12 feend?' þe feend seyde: 'I wryte rownynges & talys spokyn in þis cherche.'

I trowe þe feend hath nede to drawe lengere & braddere his rolle here; for it is ellys to lytel to wryten on alle þe talys 16 tolde in þis cherch, for it is neuere lefte, but it be at sacre, for prechyng, ne schryfte, ne schame, ne dreed of god ne of þe world. but þey amendyn hem, þei schuff be perysched both body & soule!

20

[*The Talkative Nun burnt in the Upper Part of her Body.*]

The body of a talkative nun

was cut through by fiends, and the upper part was burnt before an altar.

<sup>2</sup> A nunne, chast of body but ydel in woordys, in iapys, & in foly speche, & delyzted þerin, sche deyid, & was beryid in þe cherch. þe next nyzt after, þe kepere of þe cherch sey3 here be 24 led wyth feendys a-forn an awtere. þe feendys, wyth a brennyng sawe, kuttyn here in þe myddys, & þe ouer part of here þei brentyn fro þe wast vpward for here ydell woordys. þe nethir parte fro þe wast douward was hole, for sche was chast in 28 body. And on þe morwe, on þe paument it was verryly sen where sche was brent.

<sup>1</sup> MS. in margin: 'narracio.' Cf. the same story on p. 115, l. 8.

<sup>2</sup> MS. in margin: 'narracio bona contra verba ociosa.'



I drede me, panne, 3e þat arn ydeſt in woord, thouȝt, & dede, ſchal be brent & ſawyd wel werse þan sche was, but 3e leuyn it. þerfore, caſte oute þe grauel & ſand of ydelnes wyth good occu-  
 4 pacyoun, þat 3e be ſauyd fro ſawying & brennyng of feendys to ioye & blyſſe euere-laſtynge! To which blyſſe, &c.

### Capitulum xxxvij<sup>m</sup>.

#### De Mundicia & humilitate.

**T**he oper day I teld 3ou how 3e ſchul caſtyn out of 3oure  
 9 pytt grauel & ſand of ydelnes, þat is, of ydel thouȝtys, The 'gravel of Idleness' must be cast out  
 woordys, & dedys, to makyn 3oure pytt deppere in perfeccyoun; for it is to ſcheld. Now ſchal I telle 3ou of þe ſpade where-  
 12 wyth 3e ſchul delue 3oure pyt deppere.  
 þis ſpade muſte be clenneſſe<sup>1</sup>. þe ſcho þerof is clene with the 'spade of Cleanness,' which has three parts; first pure thought for a shoe. Purify your heart, with gratitude to God  
 thouȝtis, þe heued þerof is clene woordys, þe handyl þerof is clene werkys. To þe fiſte loken þe ſcho of þi ſpade be a clene  
 16 herte! lete þin herte delue depe & ſcharpe to thynke what ſharpe peyne & deth criſt ſufferyd for þe. thynke how he made þe to his lykneſſe, & bouȝte þe wyth his precyous blood.  
 þinke what peyne he ſufferyd for þe. think how he fedyth  
 20 þe & ſauyth þe, & how he ſchal rewarde þe in endles blys, ȝif þou loue hym & worſchipe hym. think how fals & vnkynde þou art to hym. þou dredyſt, louyſt, ſeruſt, & worſchepyſt, more þi body, þe world, þi ruſty monye, þi rotyn muk, þe  
 24 feend & synne, þan þou dooſt þi god. thynke, but þou amende and the dread of damnation.  
 þis, he ſchal dampne þe<sup>2</sup> in endles peyne. Gregorie ſeyth, þere may be no more woodnes þan for a ſchort delyȝt & luſte in herte, for þi synne to be boundyn to endles peyne, & to leſe  
 28 þe kyngdom of ioye. þerfore, late þis ſcho of þi ſpade, þat is, þis clene & ſcharpe dredful mynde deluyn down depe in-to þe [Fol. 75 a.]  
 rootys of þin herte, and þer-wyth ſchalt þou deluyn oute þe

<sup>1</sup> MS. in margin: 'vanga mundacia.'

<sup>2</sup> Added by later hand above the line.

grauel & sande of pin herte, of ydeſt & euyſt thouȝtys. Ps.<sup>1</sup>  
 'Memor fui dei mei & delectatus sum.' In alle þi thouȝtys  
 thyneke on þi god, & he schal ryȝten þi weyis. Prouer. iij.<sup>2</sup>  
 Wyth þis thouȝt in god delue oute delyȝt of þin olde synne 4  
 passyd. delue out consent of synne for to come & euyl purpos,  
 þat þou enclyne noȝt þerto. delue out desyir of synne presente  
 þat þou art temptyd in, & wyl & dede. *secundum doctorem* :  
 'Purificate corda vestra.' Jac. iij.<sup>3</sup> do oute þe ruste of ydeſt 8  
 thouȝtys fro ȝoure herte, & it schal be a clene vessel of god.  
 prouer. xxv.<sup>4</sup> 'Aufer rubiginem de argento, *id est*, de iusto  
 corde, & egredietur vas purissimum, *id est* cor mundum & vas  
 dei.' þanne schalt þou be blyssed & se god. 'Beati mundo 12  
 corde; *quum ipsi deum videbunt* 5.'

The head of the  
 spade must be  
 clean speech.

To þe secunde, þe heued of þis spade muste be clennes in 16  
 tunge<sup>6</sup>. prouer. xvj.<sup>7</sup> 'Sermo purus pulcherimus est.' Clene  
 speche is euermore fayrest. wyth þe heued of þi spade, þat is, 16  
 clene speche, clene woordys, delue out þe sonde & þe graucl of  
 ydel woordys. delue out lesynges, iapys, rybawdye, chydyng,  
 bachytyng, dyspysing, fals & horryble sweryng. Ps.<sup>8</sup> 'Domine  
 quis habitabit in tabernaculo tuo?' Et sequitur: 'qui non egit 20  
 dolum in lingua sua.' lord, who schal dwelle in heuen? he  
 þat spekyth no dysseyȝt, non euyſt. Ps.<sup>9</sup> þou þat hast louyd  
 to speke wyckydnes more þan goodnes, 'dilexisti iniquitatem  
 magis quam loqui equitatem; ' þefore god schal distroye þe in 24  
 þin ende. he schal schredyn þe, he schal stubbyn þe vp rynde  
 & roote fro þe ground of lyif, þat is, fro þe blysse of heuen.  
 Ps.<sup>10</sup> 'destruet te in finem, euellet te, & emigrabit te de taber-  
 naculo tuo, & radicem tuam de terra viuencium.' þefore, wyth 28  
 clenness of spekyng in þe heued of ȝoure spade, delue out ydelness  
 of woordys, of bachytyng, of opis, of waryng, of dyspysing, of  
 chydyng, of lesynges, of iapys, & of foule woordys. Ysa. iij.<sup>11</sup>

<sup>1</sup> Ps. lxxvi. (lxxvii.) 4.

<sup>2</sup> Prov. iii. 6.

<sup>3</sup> James iv. 8.

<sup>4</sup> Prov. xxv. 4.

<sup>5</sup> Matt. v. 8.

MS. in margin: 'mundicia lingue.

<sup>7</sup> Prov. xv. 26.

<sup>8</sup> Ps. xiv. (xv.) 1, 3.

<sup>9</sup> Ps. li. (lii.) 5.

<sup>10</sup> Ps. li. (lii.) 7.

<sup>11</sup> Isa. lii. 11.

'Mundamini qui fertis vasa domini.' Beth clene in tunge þe pat bere vessellys of god. *Prover.* xiiij.<sup>1</sup> 'Qui custodit os suum custodit animam suam.'

¶ To þe iij., þe handyll of þis spade muste be clene occupacyoun The handle must be good works. in werkyng<sup>2</sup>. *Jerome*, 'Semper aliquid boni facito, vt inueniat te diabolus occupatum.' Stande noȝt ydel, but alwey do sum good dede, þat þe feend fynde þe occupied & noȝt ydel. Jað. 8 iij.<sup>3</sup> 'Mundate manus vestras.' Makyth clene ȝoure handys, þat is, ȝoure werkys. lord, ȝeue me clenness of my werkys! seyth þe Ps.<sup>4</sup> 'Puritatem manuum mearum retribue mihi.'

Whanne þou hast doluyn out þe sonde & grauel of ydylnes When the gravel is removed, out of herte, tunge, & dede, þanne schalt þou fynde vnder þe grauel þere pride was first a-bouyn, a syker & a clere grond be-nethe, & þat ground is lownes contrary to pride<sup>5</sup>, þat was you will find the 'ground of Humility' where Pride had been before. first abouyn him. how schalt þou knowe þat ground of low- nesse? In þis manere: whanne þou thynkest þat þou art noȝt in worlthynes, but wrecchyd & vnworthy, haldyng opere bettyre [Fol. 75 b.] þan þou; þanne hast þou founde þat grownd. God hath groundyd all erthe on nouȝt, *Job* xv.<sup>6</sup>, þat is for to saye, god hath sett & groundyd in mannys soule on nouȝt, þat is, on þe ground of lowness, whenne man haldyth hym-self nouȝt. As gold excellyth alle metallys in price, & bawme excellyth alle lycourys, & drawyth lowest down to þe botme of a vessel and to þe ground, Ryȝt so, lownesse excellyth in precyoushed alle ¶ vertuys<sup>7</sup>, & euere drawyth down to þe neperest place. *Sap.* vij.<sup>8</sup> 'Omne aurum in comparacione [illius] arena est exigua.' Al manere gold is but as a lytel grauel in regard of lownes. In a braunche of a tre standyng ryȝt vpward is noȝt heuy Straight trees bear no fruit, and upright stalks no grain. ladyn wyth fruyte, ne on eer of corn standyng ryȝt vpward is full & heuy wyth kyrnell. Ryȝt so, man or womman raysed

<sup>1</sup> *Prov.* xxi. 23.<sup>2</sup> MS. in margin: 'munda occupacio in opere.'<sup>3</sup> *James* iv. 8.<sup>4</sup> *Ps.* xvii. (xviii.) 21.<sup>5</sup> 'humilitas contra (?) superbiam'—'humilitas quomodo cognoscitur (?).'<sup>6</sup> *Job* xxvi. 7 (?).<sup>7</sup> MS. in margin: 'humilitas excellit omnes alias virtutes.'<sup>8</sup> *Sapientia* vii. 9.



vpwarde in pride is bareyn wyth-oute fruyte of vertuys<sup>1</sup>. A bowe full of fruyte, an eer full of corn bowyn dounward to þe erthe; Ryzt so, 3if þou be in lownes, þou art full of fruyte of vertuys, heuy ladyn wyth gode werkys, þefore þou bowyst<sup>4</sup> dounwarde, & beholdyst þe erthe, þat is, þe fylthe, þe freelte, & þe wrecchydnes, of þi flesch. Seynt bernard seyth<sup>2</sup>: se where-of þou come? of foul & of vnclene seed, & be þou a-schamyd. se what þou art? a sacche full of dunge, & be<sup>8</sup> þou sory. se what þou schalt be? wermys mete. whedir schal þi soule in þin ende, to peyne or ioye? þou wost neuere. drede þou sore þanne. 3if þou bowe þus dounwarde, þanne hast þou founde þe ground of lownes. A sterre<sup>3</sup> semyth lytel<sup>12</sup> to oure syzt, & 3it, in truthe, it is more þan all erthe; Ryzt so, holde þi-self lytel, & sette no price be þi-self, & þanne, in ground of lownesse, þou art gret in syzt of god. Eccles. iij.<sup>4</sup> 'Quanto magnus es, humilia te in omnibus, & coram deo in-<sup>16</sup> uenies gratiam.'

Think thyself  
little, and thou  
shalt be great  
in the sight of  
God!

3if þou of a pytt take watyr wyth þi pot<sup>5</sup>, þou muste<sup>6</sup> bowyn þi pott to takyn in þat watyr, or ellys puttyn þi pot depe doun on þe mowth to reseue þat watyr; Ryzt so, 3if<sup>20</sup> þou wylt haue in-to þi pytt a spryng of watyr of grace, þe muste bowe þe pott of þin herte depe doun in lownes þat þe watyr of grace mowe entryn þin herte. Eccles. ix.<sup>6</sup> 'Vas admirabile opus excelsi.' þanne schal þin herte be a marvelous<sup>24</sup> vessel be þe werk of god.

Pride

Pryde<sup>7</sup> chesyth hyze hylles, þat is, hyze worschepys & pra[i]singes; lownesse chesyth valeys, þat is, lowe degre, lowe estate. In hyze hylles of pryde arn iiij. wyckednessys<sup>8</sup>, þat arn,<sup>28</sup> dryehed, hardhed, bareynhed, & a foul fall doun. for prowde men arn drye wyth-oute wepyng & deuocoun, harde in herte wyth-oute compassioun, bareyn wyth-oute good werkyng, & in

is like a high  
mountain; it is  
dry, hard,  
barren, and  
giddy.

<sup>1</sup> MS. in margin: 'exemplum bonum.'

<sup>2</sup> MS. in margin: 'dicit Memento vnde venisti. vbi es & vbi futurus.'

<sup>3</sup> MS. in margin: 'exemplum de stella.'

<sup>4</sup> Ecclesiasticus iii. 20.

<sup>5</sup> MS. in margin: 'Exemplum bonum.'

<sup>6</sup> Ecclesiasticus xliii. 2.

<sup>7</sup> MS. in margin: 'Superbia.'

<sup>8</sup> MS. in margin: 'nota 4<sup>or</sup>.'

here ende þei schal haue a foul fallyng, þat is, to þe depe pytt of helle. for þe heyzere in pride þe lowere in payne, þe more glorious in worschiþ þe foulere in helle, þe heyzere & þe gladdere in souereynte þe deppere & þe soryere in hard fyre endeles. þerfore, delue down wyth þi spade in-to þin herte, & caste out ydelnesse of thouztes & of pride, tyl þou fynde þe ground of lownes, & come to a spryng of grace; for 8 'superbis | resistit, humilibus dat graciā,' Jač. iiij.<sup>1</sup> Prowde [Fol. 76 a.] folk god wythstandyth, to folk in lownes he spryngeth his grace.

The higher thy  
pride, the deeper  
shall be thy fall.

[*Abbot Macarius watching the Devils in Church.*]

¶ <sup>2</sup> A feend seyde to Macharye þe abbot, 'go we to þe cherche 13 & se what þei do þere.' þe abbot seyde, 'feend, what hast þou to don wyth hem at cherch?' þe feend seyde, 'Abbot, come & se what we do?' þe abbott wente in-to þe chirche, 16 & see ouyr-añ in þe chirche dyuerse feendys smale as chylderyn, blewe as men of Inde<sup>3</sup>, rennyng al abowte in þe cherche, & scornynge þere euery man, makynge a mowe, & puttyng here fyngerys to þe eyzen of summe, and þei sleptyn, & whenne þei 20 awokyn þe feendys greycd here lyppe wyth here oynementys in here box, & þanne þe folk iangelyd, & telde talys. After þat þei were wery of iangelyng, þe feendys skypedyn a-forn hem in lyknes of wommen, & þanne þo men in here herte were 24 temptyd to leccherye. A-fore summe þe feendys drouyn beestys, & þanne þei thouztyn on here beestys. A-forn summe þe feendys teldyn nobelys, & þanne þo men settyn here thouzt on here tresoure. A-fore summe feendys komyn as merchauntys, 28 þanne þo folk thouztyn añ on byggyng & sellynge. A-fore summe feendys komyn as tylmen wyth here hors & carte, and þanne þo folk settyn añ herte on husbondrye, on here lond & tylthe, on here howsyng, & on here wordly good. so þe feendys

Abbot Macarius  
watched the  
devils in church  
running about  
and tempting  
the congregation  
with all kinds  
of tricks.

<sup>1</sup> James iv. 6.

<sup>2</sup> MS. in margin: 'narracio bona.'

<sup>3</sup> The original in Vitæ Patrum (Migne, Patrol. Lat. vol. lxxiii. p. 765) has: 'videt quasi parulos quosdam pueros *Ethiopes nigros* per totam ecclesiam discurrere.'

made hem ydeſſ ouper in thouȝtys or in iangelȝng, or in vanytes. Why was pis grauel & sonde of ydelnes in hem? be temptacyoun of þe feend; for þei were hyȝe in pride, & ydel fro goſtly occupacyoun, and myȝt fynde no ground of lownes, & þer-fore 4 þe ſpring of þe watyr of grace was ſtoppyd out of hem & dryed fro hem. þe abbot ſeyde to þe feend, 'why do ȝe þus to pis folk in cherche?' þe feend ſeyde: 'for, on werke-dayes, men ſerue þe world and noȝt god for beſynes, þer-fore, on þe haly- 8 day, whan þei ſchulde ſerue god, we lettyn hem wyth ydelneſſe in thouȝtes, woordys, & occupacyouns of vanytes, wyth ſleep, wyth ydel pley, for to be ſyker of here ſoulȝs, be-cause þat þei ſerue god neythir werkeday ne halyday, but þei ſerue vs, þe 12 world, & here fleſch.'

They told the  
abbot

that they were  
making ſure of  
people's ſouls.

loo, takyth hede to pis tale, for I rede it in vitis patrum. comyth doun fro pryde. deluȝth oute pis graueſſ and pis ſande of ydelnes. deluȝth doun depe in lowneſſe, tyl ȝe fynde a 16 ſpringe watyr of grace, to flowe ȝou vp in ȝoure ende to þe hyll of ioȝe. Ad quod, &c.

### Capitulum xxxviiij<sup>m</sup>.

#### De humilitate & timore filiali.

20

I haue told ȝou here-beforn to caſtyn out of ȝoure pytt ȝe watyr of curſe, þe woſe of ſynne, þe ſonde & þe grauel of ydelnes, & to deluyn ȝoure pyt deppere in lownes tyl ȝe fyndyn a watyr-ſpryng of grace. ȝit now ſchal I telle ȝow more 24 of pis grond of lowneſſe, how ȝe ſchal deluyn doun þer-in depe for to fynde a ſpryng of grace.

From the  
'ground of Hu-  
mility' ſprings  
a 'well of grace.'  
Humility is like  
a valley, which  
is moiſt, ſoft,  
fertile, and ſafe.

In valeys of lownes be iiij. profytes<sup>1</sup>, þat arn, þe moiſture, weteched, ſoſthed & neſchhed, fruytfulhed, & ſykernes. for þei 28 þat arn in lownes arn wete & moiſte in wepyng & in deuocoun, neſſche & ſoupple in | ſoſteſneſſe & compaſſioun, fruytful in werkyng, ſyker & truſty fro hye fallȝng. for þe lowere

[Fol. 76 b.]

<sup>1</sup> MS. in margin: 'noȝa 4<sup>or</sup>.'



a man<sup>1</sup> is, þe esyere & þe softere is his fall ȝif he falle. *per*-fore, crist byddeth þe sytten in þe lowest place. 'Recumbe in nouissimo loco.' Iud. xiiij.<sup>2</sup> for who-so sitte in þe lowest place, he  
 4 schal haue his place in þe wyth-oute stryif. Ps.<sup>3</sup> 'In pace factus est locus eius.' Smale lyteff fyssches skypyn thruȝ þe maskys of a nett in-to þe watyr, & lyven, grete fyssches hange stille in þe nett, & arn dede<sup>4</sup>; Ryȝt so, grete prowde folk  
 8 hangyn in þe feendys nett, & arn dede in soule, lyteff smale folk in lownes scapyn thruȝ þe nett of þe deuyl in-to þe watyr of grace. ffigure<sup>5</sup> here-of iiij. Reg. xxiiij.<sup>6</sup> þe kyng of Caldeye wente in-to babilonye, & grete ryche & proude men he toke to  
 12 hys prisonerys, & smale & pore folk he late go; Ryȝt so, þe kyng of helle, þe feend, takyth proude men to his prisonerys, & smale folk in lownes & in pouerte, he letyth hem go, for þei scapyn fro hym in-to grace.

Small fish escape from the net, large ones are caught.

¶ This ground<sup>7</sup> of lownes is viij. fote depe. þe ouer-fote is  
 17 homly & lowly to þe pore. Eccles. iij.<sup>8</sup> 'Omne animal diligit suum simile.' þe secunde fote is, fle worschipp & preysing as crist dede, whanne þe comouns wolde haue made hym here  
 20 kyng. Ioħ. v.<sup>9</sup> þe iij. fote is, sufferre lowly dyspyȝt & reproof as dauid whan he was veryid & cursyd of Semey; opere wolde haue lettyd hym þat cursyd him so, & dauid seyde: lete hym be, & lete hym waryn me, ij Reg. xvij.<sup>10</sup>; and as þe apostelys  
 24 wentyn enioyinge fro here aduersaryes þat dyden hem dyspyȝt for þe name of ihesu crist, Act. v.<sup>11</sup>

The eight parts of humility are:  
 1. To be kind towards the poor;  
 2. to avoid worship and praise;  
 3. to suffer scorn and reproof;

þe iiij. fote is þis, forsake non offyse, þowȝ it be vnworthy & of lytel price. forsake non vnclene labour, but lowly take  
 28 all defowle in euery occupacyoun as abbigail, whan sche schulde be weddyd to kyng dauid, lo, þin handmayde & seruauant, redy to wassche þe feet of my lordys seruauentyȝ. j. Reg. xxv.<sup>12</sup> þe v. fote is þis, be þou lowly ȝif nede be to suffre deth for ihesu

4. to serve humbly;

5. to be ready to die for Christ;

<sup>1</sup> MS. aman.

<sup>2</sup> Luke xiv. 10.

<sup>3</sup> Ps. lxxv. (lxxvi.) 3.

<sup>4</sup> MS. in margin: 'exemplum bonum.'

<sup>5</sup> MS. in margin: 'figura.'

<sup>6</sup> 2 Reg. xxiv. 14 seq.

<sup>7</sup> MS. in margin: 'fundus humilitatis habet octo, 1, 2, 3, &c.'

<sup>8</sup> Ecclesiasticus xiii. 19.

<sup>9</sup> John vi. 15.

<sup>10</sup> 2 Sam. xvi. 10.

<sup>11</sup> Acts v. 41.

<sup>12</sup> 1 Sam. xxv. 23 seq.

6, 7, and 8.  
to submit  
to superiors,  
equals, and  
inferiors.

and for his truthe, as cryist dyde for þe. Ad Phil iij.<sup>1</sup> þe vj. fote is þis, be subiecte to þi souereyn, & preferre þe noȝt aboue þi peerys. þe vij. fote is þis, be subiecte to þi perys, & preferre þe noȝt aboue þi subiectys. þe viij. fote is þis, be subiecte 4 to þi subiecte, & preferre þe to no persone, but lowly vnderputte þe to alle opere in subieccoun in þin herte, & halde alle opere worthyere þan þou, wyth þi spade of clenness in herte, tunge, & dede. glossa Mat. iij.<sup>o</sup> 'Subesto maiori, non preferas 8 te equali; subesto pari, non preferas te minori; subesto minori, & nemini te preferas!' Delue out þe grauel & sond of ydelnes & delue depe thruȝ þis viij. fote depthe of lownes! & þanne art þou depe ynow in grond of lownes, and þanne schalt þou 12 fynde vnder þat grounde of lownes a spring of grace. Seynt gregorie seyth: but þou loue grace þe holy gost may noȝt entryn in-to þe. 'Si humilis & quietus non fueris, non potest habitare in te gracia spiritus sancti.' for god sendyth þe watyr of grace 16 in-to lowe | valeys, þat is, in-to folk lowe in beryng owt-warde in gouernaunce, & lowe in herte inwarde. Ps.<sup>2</sup> 'Emittit fontes in conuallibus.'

[Fol. 77 a.]

The first gift of  
the Holy Ghost  
is Fear,

of which there  
are six manners:  
1. the fear of  
death;

2. anxiety for  
one's bodily life,  
a deadly sin;

What is þis grace? drede. þat is þe first ȝyfte of grace ㊤ of þe holy gost. þis grace springeth in þe grounde of lownesse. 21 Thomas de veritate<sup>3</sup> dicit, 'Timor expellit superbiam.' Drede of god puttyth out pride. Thomas de veritate he seyth, þere be [vj.] manerys of drede. first, drede of kynde<sup>4</sup>, þat is, drede 24 to dyen, as crist dredde his<sup>5</sup> deth. Mat. xxvj.<sup>6</sup> 'Cepit ihc pauere & tedere.' þis drede is neythir mede ne synne. þe secunde drede is drede of þi lyif<sup>7</sup> of þi body, as whanne þou woldyst rathere don a dedly synne þan for to lese þi lyif; 28 þis drede is dedly synne, as petir forsooke crist for drede of his bodyly lyif. Mat. xxvj.<sup>8</sup> þerfore seyth crist<sup>9</sup>: drede noȝt hym þat sleth þe body but dredyth hym þat sleth

<sup>1</sup> Philipp. iii. 10 (?).

<sup>2</sup> Ps. ciii. (civ.) 10.

<sup>3</sup> Cf. p. 166, note 2.

<sup>4</sup> MS. in margin: 'j<sup>ua</sup>. timor nature.'

<sup>5</sup> MS. above the line.

<sup>6</sup> The quotation points to Matt. xxvi. 37, confounding this passage with Mark xiv. 33.

<sup>7</sup> MS. in margin: '2. timor vite.'

<sup>8</sup> Matt. xxvi. 69-75.

<sup>9</sup> Matt. x. 28.

- pe sowle. pe iij. dreed is wordly dreed, þat is, whanne þou hast leuere do dedly synne þanne for to lesin þi wordly good ;  
 pis wordly dreed is dedly synne, as it was to þe iewys. þei  
 4 slewyn crist for dreed, þat he schulde ellys haue takyn away here place & here folke. Joh. xij.<sup>1</sup> pe iiij. dreed is dreed of helle<sup>2</sup>, more princepally for dreed of peyne þan for dreed of wretthyng of god. pis dreed is whanne þou absteynyst þe fro synne, or art schryuen, or dost ony good dede fro dreed of helle & thynkyng in þin herte, ne were helle to punysche þi synne<sup>3</sup>, þou woldyst nozt amende þe, but þou woldyst þat no peyne were, þat þou myȝt vsyn furth þi synne. pis drede allone  
 12 schal neuere brynge þe to heuene. Ro. viij.<sup>5</sup> 'Non accepistis spiritum seruitutis.' pe v. dreed is, whanne þou leuyst þi synne princepally for dreed of god<sup>6</sup>, for dreed of his wretthyng, & also for dreed of peyne. pis dreed is þe firste ȝyfte of grace of þe holy gost, þat is, þe watyr of grace þat spryngeth in þe ground of lownesse. ȝif þou haue pis dreed of grace þou diedyst to be peyned þer-fore in helle ; but ȝit þou dredyst myche more þat þou hast wretthyd þi god, & þat þou schuldyst be departyd fro  
 20 hym. As brysteff bryngeth in a threed of a cordewanere in-to a scho, so pis dreed bryngeth in grace to mannys soule. þe brysteff is oute when þe threed is in ; ryȝt so, whan grace is in be drede, dreed goth oute, as whan þe threed goth in  
 24 þe brysteff is owte. 'Perfecta caritas foras mittit timorem,' Joh. iiij.<sup>7</sup> pis dreed is callyd a bygynnyng drede, for it begynneth to bryngyn in grace. þe vj. dreed is only dreed for wretthyng of god ; & þis is loue-dreed & sone-dreed<sup>8</sup>. as þe  
 28 sone aboue alle opere men owyth to dredyn his fadyr, þat he wretthe hym nozt, þowȝ he wyste his fadyr wolde nozt punysche hym þer-fore ; Ryȝt so, wyth loue-dreed, drede þou to wretthe þi fadyr of heuen in ony dedly synne. thynke in þin herte,

<sup>1</sup> John xii. 19 (?).<sup>2</sup> MS. in margin : '4. timor gehenne.'<sup>3</sup> MS. god crossed.<sup>4</sup> The following words crossed in MS. : þou woldyst þat no peyne were þanne þat þou myȝte vsyn forth þi synne þis dreed alone.<sup>5</sup> Rom. viii. 15.<sup>6</sup> MS. in margin : 'timor pro timore dei.'<sup>7</sup> 1 John iv. 18.<sup>8</sup> MS. in margin : 'timor filialis.'<sup>3</sup> Fear of the world

pei a deadly sin.

<sup>4</sup> Fear of Hell, though sometimes conducive to amendment,

is unavailing for salvation.

<sup>5</sup> Fear of God

the first gift of the Holy Ghost.

Simile of the  
bristle on  
a cobbler's  
thread.<sup>6</sup> Fear of God's  
wrath or 'filial  
dread.'



[Fol. 77 b.]

a special gift of  
the Holy Ghost.It is like a pre-  
cious stone, &c.

pow3 pere were non helle ne peyne, & þow þou wystyst for þi  
synne | neuere be punysched, þou woldyst noȝt wretthyn þi god  
for dreed of lesyng of his loue. þis is a specyal dreed, a specyal  
ȝyfte of þe holy goste & a specyaill watyr of grace, þat spryngeth 4  
in þe grounde of lownesse. þis dreed makyth oon chast fro synne,  
& a-schamyd of synne & of euery foul dede. *ideo dicitur timor*  
*castus, secundum tullium*<sup>1</sup>. Wyth-uten þis dreed no man 1  
may be honeste ne ryȝtfull. Bernarde seyth, þis dreed is as 8  
a schynyng precyous stone<sup>2</sup> of condycouns in a ȝunge mannys  
chere & a messagere of good hope, þe hows of a good lyuere, þe  
sustir of good conscyens, þe tokyn of symplenesse, wytnesse  
of clene lyif, laumpe of clene lyȝt, specyal ioie of conscyence, 12  
kepere of good name, bewte of lyve, þe se of vertewys. As  
marie is mayden and bewte of maydenys, so þys loue-dreed is  
mayden & bewte of alle vertuys bothe of body & of soule.  
<sup>3</sup> 'Timor domini sanctus permanet in seculum seculi,' þis dreed 16  
is holy, þat euere schal dure in a perfyȝt lyuere. ecc. ix.<sup>4</sup>  
'timor domini est fons vite.' ȝif þou haue þis watyr of grace,  
þis dreed, in þe ground of lownes, þi pytt of lustys is turned  
in-to a welle of lyif.

20

## [The Lord's Wife Charitable to the Lepers.]

One day, a leper  
called at the  
house of a lord,  
while he was  
out hunting.

Jacobus de Vitriaco<sup>5</sup> tellyth þat a lepre on a day com̄ to  
a lordys place. þe lord was oute on huntyng, & he hatyd sore  
alle leprys. he sufferyd none to come wyth-in his gatys. his 24  
wyif louyd hem wel as sche durste for here lord, & in his  
absence, often for lownes dyd wasschen here feet, & kyssed hem,  
& louyd hem, & releuyd hem often for loue-dreed of here god.

<sup>1</sup> Cf. Fabricius, Bibliotheca Latina, tom. vi. p. 277. Tullius Dacus (xiv. cent.), author of 'Lectura super XII. Prophetas minores' and of a treatise 'de potentiis animae.'

<sup>2</sup> MS. in margin: 'Timor domini quasi lapis preciosus.'

<sup>3</sup> MS. in margin: 'Timor domini sanctus permanet in selm seli &c' 'fons vite.' Ps. xviii. 10. The Vulgate reads *permanens*.

<sup>4</sup> Prov. xiv. 27. (Not in Ecclesiasticus.)

<sup>5</sup> MS. in margin: 'narracio bona de muliere recipiente leprosum & iacente eum super lectum sui mariti.'

- þe lepre cryed at here gate. þe lady here-self askyd hym ȝif  
 he wolde ete or drynke. þe lepre seyde, 'I am so feynt in þe  
 hete of þe sunne þat I may noȝt ete ne drynke, but I were  
 4 in þin halle, lady, in þe schadowe.' þe lady seyde, 'ȝif my The lady, in  
spite of her hus-  
band's cruelty,  
 lord kome hom̄, & fonde þe in þe halle, he wolde sle vs bothe.'  
 þe lepre wepte & greuyd sore. þe lady took hym in-to here took the leper  
into the hall,  
 armys, & bare hym in, for he was so feble, and his feet, handys,  
 8 & face, dysfiguryd, scalt, & rotyn a-wey þe flesch, & foule he  
 stanke. whan he was born in, he wolde neȝer etyn ne drynken  
 tyl he hadde slepte. he prayed þe lady for here lownesse & for  
 þe loue-dreed þat sche hadde to god, þat he myȝte slepyn in  
 12 here owen chaumbre & in here oweñ bed & here lordys, & ellys  
 he schulde be deed. þe lady hadde pyte of his wepyng, & dreed  
 to offendyn here god. sche lowly browȝtyn hym thydere, &  
 dede of his. lowys & his schoes, & wassched him foot & body  
 16 foule styunkyng, & leyde hym in here bed, & a softe pylwre and brought  
him to bed.  
Soon after, her  
husband  
returned.  
 vnder his heuyd, & schett to þe dore, & wente here way. Sone  
 after, here lord kom̄ hom̄, and badde here letyn hym in-to  
 chaumbre to slepyn, for it was in þe vnder-meel in somyr. þe  
 20 lady taryed, for sche was a-dred of here lyif, & of þe leprys lyif  
 also. þe lord was wroth, & brast vp þe dore, & wente in. But when he  
entered the  
[Fol. 78 a.]  
bed-chamber,  
it was full of  
fragrance,  
 he com̄ out aȝen onon, & seyde, 'wyif, | þou hast wel arayed  
 my bed, it was neuere ere so wel made. but I haue gret wondyr  
 24 where-wyth þou hast made þis chambyr so swete wyth spycerye;  
 it smellyth as it were very paradyis.' þe lady went in, & felte  
 þe swete smeñ, but þe lepre was go. þe lady, wepyng for ioie, and the leper  
was gone. The  
lady wept for  
joy, and con-  
verted her lord  
to charity.  
 tolde here lord all to-gedyr how sche had do. here lord turnyd  
 28 all to grace, & louyd god & alle leprys in-to his ende.

lo, how þe ground of lownesse in pytt of lustys in his wyif  
 sprong watyr of grace, þat turnyd here pytt vn-to a welle of  
 lyif, be þe whiche pytt sche & here lord were sauȝd fro deth  
 32 to lyif, fro synne to grace, fro drede, fro sorwe, & fro peyne, to  
 endeles ioie. Ad quod, &c.

*Capitulum xxxix<sup>m</sup>.**De Miticia & eius ramis.*

**F**Reendys, þe oper day I telde þou þat whanne þe wose **A**  
 of pride were cast out of þoure pytt, 3e muste deluyn out 4  
 þe grauel benethe & þe sande of ydelnes, tyl 3e come to a good  
 ground of lownesse. & in þat lownesse, I telde þou, 3e muste  
 delue doun depe tyl 3e fynde a spring of watyr of grace, þat is,  
 dreded, þe firste 3yfte of grace of þe holy goste. 3it þis day 8  
 I schal tellyn more of þe ground of lownesse & of mekenesse;  
 how 3e schul delue doun *per-in* tyl 3e fynde þe springe of grace,  
 dreded.

Humility with  
 regard to one-  
 self.

þis mekenes & lownesse it hath vij. fote in depthe & vij. fote 12  
 in brede<sup>1</sup>. þe firste fote in depthe is þis: whan a man knowyth  
 his defawztys & his frealte. Bernard seyth, Mekenesse makyth  
 a man to dyspise hym-self & to knowe what he is. ¶ þe  
*secunde* fote in depthe schewith þat a man schulde fele his 16  
 defawtys & his fylthe, how it byteth him in conscyens, and  
 þanne he is fayne 3erne to sekyn hym a confessoure to be  
 clensyd & to castyn oute þat fylthe. ¶ þe iij. fote depthe is  
 þis: whanne in schryfte here sorwe is grete, & colouryn ne 20  
 concelyn no poynt of here synne for schame, recchyng neuere  
 how synfull þey be knowe of here confessoure. ¶ þe iiij. fote  
 is þis: þou schuldyst coueytyn to ben holdyn synfull, & þow 3  
 an-oper seyde, þou art wrecchyd, 3it in þin herte & tunge þou 24  
 schuldyst thynkyn & seyn, þou seyst sooth, þere is none  
 wrecchydere þan I. ¶ þe v. fote is þis: 3if þou gladly here  
 þi defawztys. for bernarde seyth, he þat is very meke wolde  
 ben holdyn vyle, & noȝt preysed, for he lokyth after no lose. 28  
 þe vj. fote is þis: whanne þou sufferyst dyspyȝt ioifully as  
 dauyd dyde, þat sufferyd Semei his seruauȝt to revyle hym  
 foule, and to castyn at hym<sup>2</sup>. þat all he sufferyd wyth meke

<sup>1</sup> MS. in margin: 'nota 7.'

<sup>2</sup> 2 Sam. xvi. 5-10.



herte. þe vij. fote is þis: whanne þou art pore in spyrite, desyring no ryches ne worschipð, but delyztyng in herte of vnworschipð, of dyspysing, & of pouert gostly. þerfore crist

seyth<sup>1</sup>, blyssed be þe pore in spyrite.

**H** ¶ þe firste fote in brede of mekenes is þis: loue þi god wyth herte | and body. ¶ þe secunde fote is þis: prayse yche man/ þe iij. fote is þis: lakke pi-self, & prayse þe noȝt/ þe iiij. fote: Humility with regard to God [Fol. 78 b.] and one's neighbours.

8 loue pouerte, & be homly wyth pi subiectys/ þe v. fote is þis: serue þou wyth good wyll hyȝe & lowe. ¶ þe vj. fote is: fle loos & praying. þe vij. fote in brede is þis: only and princely truste in god.

12 ffor þe firste fote in brede, loue þi god<sup>2</sup>, & worschipð in þi feyth. ȝif þou be symple of kunnyng, trowe & beleue þe woord of god, wyth-oute sekyng of resouns how it myȝt be so, as a ȝung chyld trowyth it sooth þat men sayn. loue & honoure

16 pi god wyth symple mood, & thanke hym of aȝ gode þat he hath don to þe, As a poure man thankyth hym wyth aȝ his myȝt þat doth hym good. loue & honoure pi god wyth deuoute prayere. thynk pi-self vnworthy & pray to god wyth terys,

20 felyng pi-self badde & bare of goodnes, as a chyld þat kan noȝt his lessoun, stant nakyd a-forn hys mayster, dredyng, knelyth doun ful hertyly praying. with a simple mind, with prayer and tears!

¶ ffor þe secunde, preyse an-ȝer, in herte thynkyng operes wyttes bettere þan þine arn, wyll yng ȝere mennys wyll to be

do rather þan þin owyn, And trustyng more in ȝer mennys vertewe þan in [þin] owyn. Preyse in þi mowth alle ȝere mennys goodnes, & puttyng here goodnes befor eueremore,

28 & here defawȝtys eueremore putte hem be-hynde, and aȝ þat is in dowte turne it to þe beste, And eueremore putte ȝere befor to profyȝt & to worschipð. Praise your neighbour for his virtues, and overlook his faults!

**C** ffor þe iij. fote in brede, dyspreyse pi-self in herte, tunge, & dede<sup>3</sup>. In herte helde pi-self wrecchydest, vylest, vnworthyest. putte þi gode dedys be-hynde, & thynke alwey of þin euyȝt, & mych repreue pi-self of þi mysdedys. Schryue þe of þi de- Reprove yourselves in your hearts,

<sup>1</sup> Matt. v. 3.

<sup>2</sup> MS. in margin: 'Dilige deum dñm tuum.'

<sup>3</sup> MS. in margin: 'nota bene.'

do penance and  
deeds of mercy!

faw3tys, 3elde þat þou owyst, do penaunce, & almes-dede, & alle werkys of mercy.

Be kind to the  
poor!

¶ ffor þe iiij. fote, loue pouerte. loue þe compagne of poore folk, & helde here manerys in homlyhed. suffere hungryr, 4 thrust, & cold, & oþere dyssesys. Aske prayerys of gode lyuerys. forsake ryeches.

Be helpful to  
those in distress!

ffor þe v. fote, be redy to serue þe nedefull. serue als ¶ gladly þe leste as þe moste. god wasschyd his dyscyples fete. 8 Mekenes<sup>1</sup> makyth man to serue in viij. maners, þat is, þe meke seruyth redyly, as þe schypmayster redyly sterith þe schyp whan he seeth nede. he seruyth symplely, as a schep goth mekely where his heerde wyll dryuen hym. he seruyth 12 comly, wyth herte & body, his god. he seruyth as doth þe lady þat is buxom & wel plesyd here husbonde, & non oper man in folye. þe meke seruyth comounly as an asse, þat hath as leef to bere whete as barly, rye as gold; he goth as 16 faste for þe smale as for þe grete. þe meke seruyth smertly, & lyztly, & strongly, and duryngly, as þe sunne, þat þe more it ryseth þe more strengthe it hath.

Shun praise and  
worship of  
yourselves!

¶ ffor þe vj. fote, fle loos & worschip for wynd of veynglorye, 20 as crist dede. whanne he had fed þe folk, & helyd þe seke, he fledde vn-to a mountayn, & þere he was in prayerys, for he wolde no loos. fle loos for tempest of tunge, as a mayde þat louyth a man peramoure, sche is a-schamyd as sone as sche 24 wott þat ony man perceyuyth it. so doth þe meke man; whanne men spekyn of his maners, þanne goth he in-to a [Fol. 79 a.] preuy place þere he may dresse his thouzt to god, & þer-in he hath solace. 28

Place your con-  
fidence wholly  
in God!

ffor þe vij. fote, Truste þou in god ouer all thyng in holy conseyens, in hardy herte, thynke of goddys presence, and be raysted to heuen be holy thouzt. þanne se þe world foul & vggly, voyde of al goodnes. despyse þe world, & held it but 32 fantasye, & chyldys game & as a dreem. and þanne forsake it, for so doth þe meke. be so hardy & trusty in god þat

<sup>1</sup> MS. in margin: 'Miticia & pietas.'

pou dure abyde & taste þe angrys of þe worlde, or takyn þe deþ for goddys loue.

In þis vij. fote of depthe & vij. fote of brede in þis ground  
4 of mekenes, delue þou down, & þou schalt fynde þe spryng  
of þe watyr of grace, þat is, þe first 3yfte of þe holy gost,  
þe 3yfte of dreed. to drede god & fle synne, & haue grace  
to come to blysse.

8

[*Earl Theobald and the Leper.*]

Example<sup>1</sup>. Thebaldus an erle, ofte, whenne he wente Earl Theobald used to wash a leper's feet.  
forby a leprys hows, he wasschyd þe leprys fete, & 3af hym  
almes. afterward þe lepre was deed, þe erl com̃ forby þe One day, when he again thought he had served the leper, he had washed the feet of Christ;  
12 leprys hows, and wende a wasschyd þe leprys feet, but he  
wasschyd þe feet of crist clothid lyche þe lepre. þe erl felte  
a swete smel, þe swetest þat euere he smellyd. After þat þe  
erl went out of þe leprys hows, and folk teld hym þat þe  
16 lepre was deed longe be-forn. þe erl thankyd god, whos feet for the leper had died long before.  
he wyst wel, present þat tyme, he had wasschyd in his propyr  
persone, as he had wasschyd hym be fortyne in his membrys.

Lo, what watyr of grace of dreed sprong in þis erl!

20

[*The Bishop of France and the Leper.*]

<sup>1</sup> A bysschop in fraunce wesschyd leprys feet. þe bysschop A bishop  
mette be þe weye a lepre. þe bysschop kyssed him. þe lepre  
seyde: 'Bysschop, for þi lownes, wye wyth þi tunge oute of  
24 my nase þe snëvyl þat hangyth þer-inne, for I may noȝt suffere  
no lyneð cloth towche it, for it is so sore.' þe bysschop wyth wiped a leper's nose with his tongue. Suddenly a precious stone fell into his mouth,  
his tunge lykkyd it out lowly. And in his lykkyng, sodeynly  
out of þe leprys nose fel a precyous ston in-to þe byschopys  
28 mowth, schynyng bryȝt & swete smellynge. & forth-wyth, in þe while the leper ascended to heaven.  
syȝt of þe bysschop, þe lepre styte vp to heuen.

Lo, in þis lownes how þis precyous ston of grace fell in-to  
þe bysschopys mowth. þer-fore, deluyth depe in lownesse tyl

<sup>1</sup> MS. in margin: 'narracio.'



þe fynde þe ston of grace, þat is, dreed of god, þat is, loue-dreed, for þat castyth out synne & springeth in vertewe. 'Timor domini expellit peccatum & delectat cor,' Ecc. primo<sup>1</sup>; & it lengyth lyif, Prouer. x<sup>o</sup>.<sup>2</sup> It bryngeth thy soule to blysse. 4 Ad quod, &c.

### Capitulum xl.

#### De misericordia & dono pietatis.

**H**ere be-forn I teld þou, whan þe wose of pride were out of þoure pytt, whow þe schul deluyn out grauel & sonde of ydelnes tyl þe fynde a grounde of lownes & mekenes<sup>3</sup>, and þat meknes, how þe schul deluyn doun tyl þe fynde a watyr-spryng of grace, þat is, loue-dreed of god. 12

Having removed the 'ooze of Envy' and the 'gravel of Idleness,' you will find the 'ground of Mercy' with a well in it, which is Pity, the second gift of the Holy Ghost.

But now I schal telle þou, ȝif þe wose of envye be out of þoure pytt, whan þe schul deluyn out grauel & sonde of ydelnesse tyl þe fynden a grond of mercy. And þat mercy deluyth doun tyl þe fynden an-oper spryng of grace, þat is, þe secunde 16 ȝyfte of þe holy gost, þe ȝyfte of pyte<sup>4</sup>. Abuyle seyth, þe more grauel & sonde is smet & betyn wyth flodys of þe se, þe more salt & bytter it is; Ryȝt so, þe more þou be smett wyth ydell thouȝtys, woordys, & dedys, þe more byttre þou art in synne 20

[Fol. 79 b.]

fro swetnesse of grace. þer-fore avoyde out wose of envye, | and delue vnder hym away þe sonde & grauel of ydelnesse, wyth þe spade of clenness, tyl þou fynde a sekyr & a clene ground of mercy. And in mercy delue doun depe tyl þe watyr of grace 24 springe, þat is, þe ȝifte of pyte. Mercy is contrarye to envie. Envie enioyeth of operes dyssese, but Isidre seyth, þere mercy hath rewthe & pyte of otherys harm. þer-fore Petyr seyth, Prima Pe. iij.<sup>5</sup>, Beth compacyent & mercyfull to þoure neyȝbours 28 dyssese. þe glose seyth vp-on þis Ps.<sup>6</sup> 'Misericordia mea & refugium meum,' þat þe feend is noȝt so ouercom̄ of ony oper

Mercy opposed to Envy

<sup>1</sup> Ecclesiasticus i. 27, 12.

<sup>2</sup> Prov. x. 27.

<sup>3</sup> MS. *but now I schal telle þou* crossed.

<sup>4</sup> MS. in margin: '2<sup>m</sup> donum spiritus sancti pietas.' 'exemplum.'

<sup>5</sup> 1 Peter iii. 8.

<sup>6</sup> Ps. cxliii. 2.

vertew as he is of mercy, for mercy to þe feend & to envie  
 is contrarie<sup>1</sup>. for þe feend and þe envyous man hath no mercy.  
 Jere. vj.<sup>2</sup> Seynt bernard seyth : Man, ȝif þou faste, in þat þou  
 4 dyscordyst noȝt fro þe feend ; þe feend fastyth, he eete neuere  
 mete. ȝif þou wake, so doth þe feend, he slepe neuere. ȝif þou  
 be chast, so is þe feend, he dyde neuere leccherye. ȝif þou kepe  
 sylence, so doth þe feend, he spekyth lytell. ȝif þou be mercyfull,  
 8 þat is contrarie to þe feend, for he hath no mercy<sup>3</sup>. þer-fore, and to the Devil  
 Mat. v.<sup>4</sup>, Blyssed are þei þat be mercyfull, for þei schul haue  
 mercy. þis mercy is a sekyr grounde to fynden þe watyr of  
 grace. ffor clerkys seyn, ȝif þou be mercyful<sup>5</sup>, þou art amendyd  
 12 of operis harm, of operis foulnesse þou art clensyd, of operis  
 pouert þou art ryche, of operis sykenes þou art heyl, of operis  
 charge þou art lyzthed. ¶ What menyth þis ? ȝif þou haue  
 mercy & ruthe in þin herte, & compassioun of operis dyssease,  
 16 it amendith þe, it makyth þe clene, ryche, & heyl, & lyzt in  
 þi soule. And also whanne þou mercyfully forȝeuyst þi wrongys,  
 wyth-oute wreche & rankure in herte, þat is mercy. Eph. ij.<sup>6</sup>  
 ‘Estote benigni, misericordes, donantes inuicem,’ Beeth to-gedere  
 20 benyngne, mercyfull, & iche of ȝou forȝyue oper. Gal. vj.<sup>7</sup>  
 ‘Alter alterius honera portate,’ Bere iche of ȝou operis charge  
 in ruthe & mercyfull of herte. Mercy excellyth iij. excellent  
 vertuys, þat is, penaunce, ryztwysnesse, & charyte. Penaunce<sup>8</sup>  
 24 offeryth þi body to god, but mercy offeryth to god þi soule.  
 j. thi. iiij.<sup>9</sup> ‘Corporalis exercitacio ad modicum utilis est : pietas  
 autem ad omnia.’ Mercy excellyth ryztwysnesse, for ȝif þou  
 28 synnere be a-ferd to fallyn in þi cause in chapitle of ryztwys-  
 nesse, þou mayst apele thens to þe concystorye of mercy, þat  
 is, fro þe ryztfull dome of god to his mercy, ȝif þou be þe  
 prouocayoun of penaunce apele be tyme a-forn þe notarye, þi  
 preest. Jað. iiij.<sup>10</sup> ‘Superexaltat misericordia iudicium.’ Also

Mercy improves  
mind and soul.

It is superior to  
penance,

<sup>1</sup> MS. in margin : ‘*misericordia contraria est inuidie. nota bene istum passum.*’

<sup>2</sup> Jer. xiv. 12 (1).

<sup>3</sup> Cf. the story on p. 75.

<sup>4</sup> Matt. v. 7.

<sup>5</sup> MS. in margin : ‘*misericordie virtus.*’

<sup>6</sup> Eph. iv. 32.

<sup>7</sup> Gal. vi. 2.

<sup>8</sup> MS. in margin : ‘*penitencia & misericordia.*’

<sup>9</sup> 1 Tim. iv. 8.

<sup>10</sup> James ii. 13.

and to charity. mercy excellyth charyte<sup>1</sup>. charite is þe flood of goddys goodnesse, but þis flood kepyth hym wyth-inne hys wallys of goodnesse, for he goth noȝt ouer his brynkes, for charyte louth only goodnes & gode folk, & to hem comounyth<sup>2</sup> his goodnes; 4 But mercy wyth pite flowyth ouer his wallys, & comounyth his good to wycked lyuerys & gode bothe. Mercy is glad of operis prosperite, & hath ruthe & pyte of operis dyssese. Iuxta illud cor. xij.<sup>3</sup> 'Quis infirmatur, & ego non infirmor? quis scandalizatur, & ego non vror?' Syn þis flood of mercy flowyth so plentyuously ouer his wallys to frende & fo, þis is a good moyst & a wattery ground for to haue in oure welle be-nethyn, þere þe wose of envie stoppyth hym aboue be-forn. þis moyst ground 12

[Fol. 80 a.] mercy-kepyth sekylly þe watyr of grace. Eccl. xxvij.<sup>4</sup> 'Misericordia viri quasi sacculus cum ipso & gratiam habens quasi pupillam oculi conseruabit.' Mercy in mannys herte is a sacche wyth hym hauyng grace, whiche schal kepyn hym as þe bal 16 of his eyze.

From Mercy comes Pity, the second gift of the Holy Ghost.

In þis ground mercy springeth a watyr of grace þat is clepyd þe 3yfte of pyte, þat is þe secunde 3yfte of þe holy gost. Pyte is goodnes, whiche 3yfte is in thre<sup>5</sup>, secundum Thomam de 20 veritate<sup>6</sup>. On is in worschepyng þi god, An-oper is in worscheping þi souereyns, þe iij. is in releuyng þe pouere. ffor þe firste, worschepe þi god in prayere & praysing, worschipþ holy wrytt & goddys woord, þat is, beleue veryly þo to, & werke 24 þer-after. And þou þat hast connyng teche it to þe peple, worschipþ þi souereynys, Releue & helpe þe pore & þi subiectys. þis pyte springeth in þe ground of mercy as doth a sparogh. Bartholomeus de proprietatibus, libro xij.<sup>o</sup> capitulo xxxij.<sup>o</sup>, he 28 seyth, a sparowe<sup>7</sup> fedyth & noryschyth an-oper sparowes bryd, whan þe dame hath forsakyn it; & whanne a sparowe is takyn in a grynde & cryeth, huge multitude of sparwys aboute komyn

As the sparrow feeds a young bird forsaken by its mother, or tries to deliver a companion

<sup>1</sup> MS. in margin: 'misericordia & caritas.'

<sup>2</sup> MS. comoun-nyth.

<sup>3</sup> 2 Cor. xi. 29.

<sup>4</sup> Ecclesiasticus xvii. 18. The Vulgate reads: 'Eleemosyna viri quasi signaculum cum ipso et gratiam hominis quasi pupillam conseruabit.'

<sup>5</sup> MS. in margin: 'nota 1, 2, 3.'

<sup>6</sup> Cf. p. 166, note 2.

<sup>7</sup> MS. in margin: 'exemplum bonum de passere.'



thedyr to-gedyr to helpyn þat sparwe 3if þei myzte. Ryzt so, from a snare;  
 þei þat arn in ground of mercy haue springe-watyr of grace  
 & of pyte. 3yf þei se here ney3boure in nede, 3erne þei trauaylyn so ought you to  
 behave towards  
 4 to helpyn hym out of his nede, wyth here good 3if þei be ryche, your neighbours.  
 & wyth here prayers 3if þei ben pouere, þat is to seye, þei 3euyn  
 or lenyn of here good to þe nedefull 3if þei mowyn, & for3euyn  
 hem þat mown nozt payen, or ellys abyden tyl þei mowe payen,  
 8 or 3if þou be pouere & mayst nozt leue ne 3yue, praye for hem  
 wyth compassioun in þin herte. And all þis is pyte, a spryng  
 of grace, þe secunde 3yfte of þe holy gost.

**D** But þe sparowe<sup>1</sup> puttyth here bryddes priuely in an evese As the birds  
 hide their young  
 ones,  
 12 of an hows, þat adderys schulde nozt come pere-to, & dystroyen  
 hem, vt dicit Vrbanus, libro viij. capitulo vij.<sup>o</sup> 2 A turtyl<sup>3</sup>  
 also puttyth here bryddes in a priue place þat sche myzte þe  
 more sekryly kepyn hem, secundum bartholomeum, libro xij.  
 16 capitulo xxxv.<sup>o</sup> Ryzt so, 3if þe grace of pyte is in þin herte,  
 þou dost þe werkys of mercy priuily, þat is to sayn, þow3 þou so your deeds  
 of mercy,  
 doost hem opynly, þou doost hem in preuy entente desyryng  
 non opyn worschipp for hem, as seynt gregorie seyth, 'Sic sit  
 20 opus in publico, vt intencio maneat in occulto 4.' Do gode dedys  
 opynly to 3euyn good exaample. '5 Sic luceat lux vestra coram  
 hominibus, vt videant opera vestra bona, & glorificent patrem  
 vestrum.' but loke þou spere and schette þe dore of þin herte,  
 24 þat in þi priuy entente þou desyre no wordly worschipp þerfore. or at least your  
 intention ought  
 to remain, con-  
 cealed from the  
 world,  
 'Intra in cubiculum cordis, & clauso ostio intencionis, ora deum  
 & fac opera pietatis, & ipse qui videt in abscondito reddet tibi,'  
 secundum euang<sup>6</sup>, & crisostomum super Mat. in imperfecto  
 28 opere xij. 3if þou do þus þi dedys of mercy in priuy entent,  
 þanne art þou as a sparowe & as a turtyl þat puttyst þi  
 bryddes, þat is, þi gode dedys of mercy, in priuy hydde place in

<sup>1</sup> MS. in margin : 'passer.'

<sup>2</sup> The quotation probably refers to Rabanus Maurus, De Universo libri  
 xxii. Cf. lib. viii. c. vi. Migne, tom. 111. col. 250.

<sup>3</sup> MS. in margin : 'turtur.'

<sup>4</sup> MS. in margin : '& misericordie opera pietatis in occulto & publico.'

<sup>5</sup> Matt. v. 16.

<sup>6</sup> Matt. vi. 6.

that you may  
not be tempted  
into vainglory.

pin entent, *pat* þe addere, þe feend, *pat* foul of raueyn, schal  
noȝt dystryen hem *wyȝth* veyn-glorye. but þou, *wyȝth* þi bryddes,  
*pat* is, *wyȝth* þi dedys of mercy, schalt in þin ende flyen vp  
to heuen, & þere schalt þou fynde a syker hows & a syker 4  
nest, | to puttyn in þi bryddes & þi-self boþe. Ps.<sup>1</sup> 'Passer  
inuenit sibi domum, & turtur nidum, vbi reponat pullos suos.'

[Fol. 80 b.]

Interpretation  
of the Ascension  
of Christ.

ffigure here-of: Cryist<sup>2</sup> stey fro þe mount of olyuete to þe **C**  
hyl of heuene. Cryist on englysh is for to seyne anynted, 8  
Olyuete is for to seyne mercy<sup>3</sup>, Heuen is þis hyȝe hyll. ȝif  
þou be in þe ground of mercy þou art in olyuete; þanne art þou  
crist, *pat* is to seyne, anyntyȝd, *pat* is, *wyȝth* grace, *wyȝth* þe  
ȝyfte of pyte *pat* spryngeth in mercy. þou crist, *pat* is, anynted 12  
*wyȝth* grace of pyte, *pat* on þe hyl of olyuete, *pat* is, in hye  
mercy, schalt in þin ende styin vp to þe hyȝe hyll of heuen.  
þer-fore, delue depe *wyȝth* þi spade of clenness in þis grond  
of lownesse tyl þou fynde þis spryng-watyr of grace, *pat* is, 16  
ȝyfte of pyte, *pat* is, tyl þou forȝyue þine enemyis, & haue pyte  
on þe nedefull. luc. vj.<sup>4</sup> 'Dimittite & dimittetur vobis.' þanne  
þi pytt of lustys schal turnyn to a welle of lyif, in which grace  
schal springe to þe worschiȝd of god, to helpe of þi neȝhboure, 20  
& to saluacyoun of þi soule.

[*The Knight Forgiving to his Father's Murderer.*]

A German  
knight slew the  
father of an-  
other. When  
he met the son,  
he fell down on  
his knees, and  
cried for mercy.

Cesarius<sup>5</sup> he seyth *pat* in theutonia was a knyȝt *pat* slowe **J**  
þe fadyr of an oper knyȝt. þe sone of þe fadyr so slayn mette 24  
þe oper knyȝt *pat* slowe his fadir, & drowe his swerd, & schulde  
a slayn hym. þe knyȝt *pat* slowe his fadyr fyl down on knees  
to his fete, & seyde, 'Syre knyȝt, I pray þe for loue of him  
*pat* deyid on crosse to ȝyue mercy to mankynde, haue þou mercy 28  
on me.' In þise woordys þe oper knyȝt was steryd to mercy,  
& in *pat* mercy sprang þe watyr of grace, *pat* is, þe ȝyfte of

<sup>1</sup> Ps. lxxxiii. 4.

<sup>2</sup> MS. in margin: '*figura christi.*'

<sup>3</sup> MS. in margin: '*Χ (christus) dicitur vinctus . oliuetus misericordia.*'

<sup>4</sup> Luke vi. 37. The Vulgate reads: 'Dimitte, et dimittemini.'

<sup>5</sup> MS. in margin: '*narracio quomodo quidam miles occidit patrem  
alterius militis . de pietate & misericordia filii militis occisi.*'

pyte. And so, in þat pyte & in þat mercy, he lyfted hym  
 vp wyth his handys, & seyde to hym, 'lo, for þat mercy & for  
 þat pyte þat ihesu hadde in vs, I wil haue mercy & pyte on þe.  
 4 I forzyue þe my faderys deth, & I kysse þe in tokene of loue.' Forgiveness was granted to him.  
 On good fryday afterward, þei wentyn to-gedyre to crepyn to  
 þe crosse. whanne þe knyzt kyssed þe crosse, þat forzaf his  
 faderis deth to þe oper knyzt, þe crucyfixe halsyd hym abowtyn  
 8 his necke, & seyde, 'þou forzyue þis knyzt þi faderis deth  
 for my loue, & kyssed hym; þer-fore I forzeue þe alle þi synnes  
 & kysse þe.' On Good-Friday when they went to kiss the cross, the Crucifix put its arms round the neck of the merciful knight, and forgave him all his sins.

lo, in þis knyzt's mercy whiche grace & pyte sprang, where-  
 12 thruz crist spake in þat crucyfixe, & forzaf þat knyzt his  
 synne. So do 3e mercy, þat grace of pyte sprynge in 3ow, Therefore, be merciful!  
 whereby 3oure synne may be for3ouyn. And þe watyr of grace  
 in 3oure welle mowe flowe 3oure soule heye vp to heuene. Ad  
 16 quod, &c.

### Capitulum xli<sup>m</sup>.

#### De Amicieia.

3 **H**ere-beforn I teld 3ou, 3if þe wose of enuye be cast out  
 20 of 3oure pytt, þat 3e schulde delue down depe tyl 3e  
 fynde þe ground of mercy. And in mercy deluyth depe down  
 tyl 3e fynde a watyr-spryng of grace, þat is, þe 3yfte of pyte.  
 But 3it, as for þis day werk, deluyth also in mercy depe tyl 3e  
 24 fynden a syker grounde of frenschipp. And in þat ground 3e  
 schul fynde þe watyr-spryng of grace, þe 3yfte of pyte. þis  
 ground of frenschype is vij. fote depe & vij. fote brode<sup>1</sup>. The 'ground of Friendship.'

þe vij. fote depthe is vij. skylles, whi we schuldyn louyn. þe  
 28 first skyl is þis: we han alle a fadyr in heuen, þat made vs to  
 his | lyknes, þer-fore we owyn to be freendys as bretheryn. Reasons why we should love one another. [Fol. 81 a.]  
 Anoper skyl: we are cristenyd in oo baptem, & bouzt be o  
 pryse, be o monye, þat is, cristes blood. þe iij. skyl: for we

<sup>1</sup> MS. in margin: 'Amicieia habet septem.'



haue alle oon truthe, & we ben alle boundyn be oo lawe. þe  
 iiij. skyl: we haue alle o lord, þat holdyth vs, body & soule,  
 vnder his schylde. þe v. skyl: we arn alle felawys in goddys  
 host, þat yche day fyzten as his knyghtes, and alle we abyde on 4  
 warysoun. þe vj. skyl is þis: ffor we arn alle of oo spyrite to  
 lyue gostly as we lyuen here bodyly. thruþ þat spirite we are  
 chosyn goddys chylderyn. þe vij. skyl: for we arn alle lymes of  
 o body. þe body is holy cherche, þe heued is crist, & we arn þe 8  
 lymes. þise arn þe vij. fote in depthe, þat is, vij. skylles þat  
 schulde steryn a mannys herte to loue & to schewe frenschipp.

The seven quali-  
 ties of friend-  
 ship are:  
 Innocence,

benignity,

obedience,

charity,

pity,

righteousness,

in þe firste fote of brede in þis ground of frenschipp is  
 innocence<sup>1</sup>, þat is to saye, non harmynge, non to deryn oper, 12  
 no more þan þe lymes of oo body, for ech-on is leef. ¶ þe  
 secunde fote in brede is benignite<sup>2</sup>, þat is, to suffere, & to  
 be mure, & nozt veniable, ne holde wratthe in herte; And  
 as iche lyme sufferyth oper þat hurtyth it & vengyth nozt 16  
 azen. þis benignite is in þre. It vengyth him nozt. It  
 kepyth nozt longe wretthe in herte. It felyth no steryng of  
 hatrede azen his neyþboure. þe iij. fote in brede of frenschipp is  
 obedience<sup>3</sup>, þat is, whan þou art buxum to þi souereyns, as alle 18  
 þi lymes arn to þin herte, besy to don þat lykyth hym. þe 21  
 charity, 22  
 iij. fote in brede is charyte<sup>4</sup>, þat makyth iche-on to seruyn &  
 to helpyn oper, wyth-oute mede or 3yfte, as we wolde in nede  
 þei dede to vs, & as oo lyme helpyth an-oper, & esyth hym in 24  
 peyne. so schulde we do to hem þat han nede or myscheef,  
 bothe 3yue & lene, counseyle & lere. þe v. fote in brede is  
 pity, 26  
 pyte<sup>5</sup>, þat openyth a mannys herte, and makyth him sory of  
 oper mennys euyl fare & to haue ioie of here welfare. þe vj. 28  
 righteousness, 29  
 fote in brede is rytwysnesse<sup>6</sup>, þat makyth þe to don ryzt, & to  
 haue compassioun on alle syke & sory. Also ryztwysnes  
 punyscheth euyl dedys, be lawe & resoun to amendyn hem,  
 and nozt suffryn hem to be schent. þe vij. fote in brede is 32

<sup>1</sup> MS. in margin: 'innocencia.'

<sup>2</sup> MS. in margin: 'benignitas habet tria 1, 2, 3.'

<sup>3</sup> MS. in margin: 'obediencia.'

<sup>4</sup> MS. in margin: '4. caritas.'

<sup>5</sup> MS. in margin: '5. pietas.'

<sup>6</sup> MS. in margin: '6. rectitudo.'

parfyzt loue<sup>1</sup>, þat makyth man hardy to puttyn him-self in and perfect love.  
 peryle to sauyn an-*oper* man fro harm, as do þi lymes of þi  
 body. ffor ȝif on smyte at þin heued, þin hand is redy to  
 4 defendyn þin heued. In þis fote brede of frenschiþ cryist ȝaf his  
 lyif for vs. *per*-fore, deluyth depe in þe grounde of frendschip,  
 & ȝe schul fynde a waterspring of grace, þat is, þe ȝyfte of pyte,  
 whiche schal brynge ȝow fro synne to grace & fro payne to  
 8 blysse.

[*A Scholar's Vision of Righteousness, Truth, Peace, and Mercy.*]

¶ Exaump<sup>2</sup>. Magister Alexander episcopus mindemensis<sup>3</sup>, in  
 postillis suis, he seyth þat pere was a scolere of bononye al  
 12 ȝouyn to synne and wyckednesse, envyous, veniable, fell, &  
 dyspytous. In a vysion, þat clerk thouȝte þat he was in  
 a feeld in an horryble tempest of thunder and leueñ. he fledde  
 for dreed to an hows, & clepyd for helpe. A womman answeyrd,  
 16 'I am ryztwysnesse | þat dwellyth here, but þou art contrarye to  
 me, for þou art wycked. *per*-fore, wyth me mayst þou noȝt  
 abyde, for þi wrong acordyth noȝt to my ryzt.' he fledde thens  
 for dreed to an-*oper* hows, and cryed for helpe. A womman  
 20 answerde, 'I am truthe<sup>4</sup>, & þou art fals, contrarye to me, we  
 mowe noȝt a-cordyn to-gedyre, go þi wey.' he ran þens in  
 þat dreedfull tempest to an-*oper* hows & kallyd for helpe. *pere*  
 answeyrd a womman, & seyde, 'I am pees<sup>5</sup>, & þou art dyscord,  
 24 contrarye to me, for þi barett, þi dyscorde, þi pride, þi felnesse,  
 þi wreche, þin vnmekenesse, acordyth noȝt to my pees. "' Impijs  
 non est pax." *per*-fore, here mayt þou noȝt dwelle, for þou hast  
 made myche dyssencyoun wyth þi tunge & dede. But I, pees,  
 28 counseyle þe þat þou go to my suster faste by me dwellynge.  
 here name is mercy & mekenes<sup>7</sup>. sche is euere more redy to  
 helpyn alle wretchys þat cryen to here for helpe.' þe clerk ran

A wicked  
scholar

dreamt that he  
was roaming  
about on a field  
during a thun-  
derstorm. He  
went to the

[Fol. 81 b.]  
house of  
Righteousness,

to the house of  
Truth,

to the house of  
Peace; but  
none would  
receive him.

Yet Peace ad-  
vised him to  
find her sister  
Mercy.

<sup>1</sup> MS. in margin: '7. perfectus amor.'

<sup>2</sup> MS. in margin: 'narracio.'

<sup>3</sup> ? Alexander (Petit) de Balcot, bishop of Meath (Mindensis), died  
1397. (See Gams, Series Episcoporum.)

<sup>4</sup> MS. in margin: 'veritas dixit.'

<sup>5</sup> MS. in margin: 'pax.'

<sup>6</sup> Isa. lviii. 21.

<sup>7</sup> MS. in margin: 'misericordia & humilitas.'

And Mercy

saved him from  
the tempest,  
that he might  
thenceforth  
serve her.

to þe next hows, & cryed helpe. A womman answeyrd, 'I am mercy<sup>1</sup> þat dwellyth here. I for-sake non þat me lough, me seruyth, and to me clepyth for helpe. þou clepyst now to me, but þou hast noȝt seruyd me, ne lough here-be-forn in dedys 4 & in seruyse of mercy & of mekenes. But be-cause þou clepist to me for helpe, I schal helpe þe. go þi wey saaf fro þis tempeste, and serue me, & loue me in dedys of mercy & of mekenesse. be mercyfull to þin enemyes & to opere þat don þe 8 wrong, helpe þou poure, & þanne schalt þou haue mercy þat am mercy of god; for þou do mercy, no mercy schalt þou haue. "<sup>2</sup> Iudicium erit illi sine misericordia qui non fecerit misericordiam."'

12

Righteousness,  
Truth, and  
Peace cannot  
help the sinner,

þefore, apele fro þe chapetle of ryȝtwysnesse, fro þe court of truthe, fro þe chapitule of pees, for in þo thre courtys þou schuldyst be conuicte in þi cause, for þou art gylty in wrong, in falsnes, in cruelte, in vnmekenes, and þe sentens of dampna- 16 cyoun schulde be ȝouyn azens þe; for ryȝtwysnesse may noȝt helpe þe in þi wrong, truthe may noȝt helpe [þe] in þi falsnes, pees may noȝt helpe þe in þi debate, in þi pryde, in þi cruelte, in þi dyscorde, in þin vnkyndenesse, in þin vnmercyfulhed. 20 þefore, apele fro þise iij. courtys of ryȝtwysnes, of truthe, & of

unless he appeal  
to the court of  
Mercy.

pees, to þe heyȝe archys of mercy be-tymes er þe sentence be ȝouyn azens þe, whil þou art heyl in þi bodyly lyif. þis court of mercy is penaunce, contricyoun, confessioun, & satysfaccyoun. 24

He must go to  
the spiritual  
judge, the  
priest, confess,

Go to þe iuge of god, þat is, to þe preest, and þere appele þiself 28 & þi felawys, þe feend, þe world, & þi flesch, of all þe felonye þat þou, be þi felawys, hast don azens god. telle þere how manye personys þou hast slayn in soule thugh þi synne & þi wycked example; and þanne art þou þe kynges chyld of heuene, þanne þe iustise, þe preest, schal clothe þe in whyȝt ledyr, þat is, 32 and do penance. armoure of clene penaunce. þere-wyth fyȝte, & sle hem whom þou hast appelyd, þat is, þe feend, þe world, & þi flesch. And ȝif þere come a newe qwest, aftyrward, in ony newe felounye of sinne to dampne þe, ȝif þe x. comaundementys wyth þe ij.

<sup>1</sup> MS. in margin: 'misericordia sum.'

<sup>2</sup> James ii. 13.



- comaundmentys of þe gospel schuldyn endyte þe, for þou hast brokyn hem alle, 3erne, er þis quest come in azens þe a-forn þe | [Fol. 82 a.] iustyse, þe preest, 3yue þe<sup>1</sup> to þi salarye, and seye þou art a clerk,
- 4 & canst redyn in þi sawtere. þanne schal þe iustyse, þi preest, do þe redyn þis Psalme<sup>2</sup> of þe sawtere: 'Miserere mei, deus, secundum magnam misericordiam tuam.' haue mercy on me, lord, vp-on þi gret mercy. þis is þe psalme in þe sawtere. þis
- 8 is þe psalme of grace as þe 3ere is þe 3ere of grace. 3if þou rede wel þis vers of mercy, þou schalt be sauȝd for þi clerkys, & be put to þe bysschopys prisoun of heuen, þat is, in-to purgatorye, and thou shalt come into purgatory.
- 12 wyth prayers of prestys & wyth suffragys of all holy cherche. But whanne þou hast don þi felonye of synne, 3erne, er þou be arestyd wyth deth, fle to cherch, & kepe þe þere xl. dayes, & after þat take þe croys, & forswere þe kynges londe, & kepe þe
- 16 kynges weye. As þus: whan þou art onys schreuyng, þou fallyst aȝen after þi schryfte in dedly synne, þou art aȝen þe kynges feloun of heuen, for þou hast slayn þi soule. þe xij. of þe quest, þat is, þe x. comaundmentys & þe too comaundmentys of þe
- 20 gospel, han endyȝted þe. perfore fle to holy cherch, þat is, to þe sacrament of penaunce, & kepe þe þere xl. dayes in lentyn of þi penaunce. ffor clerkys seyn, In xl. dayes þe chyld in þe moders wombe hath ful schap of alle his bodyly membrys, & in
- 24 þe xl. day god puttyth þe soule & lyif in-to þe body of þe chyld. **E** Vnde veritas: 'Quadraginta diebus edificatum est templum corporis pueri.' Ryȝt so, þou in dedly synne, dysfyguryd & dysformyd in alle þi gostly & bodyly membrys in al þe longe
- 28 3ere before, & deed wythoute lyif of grace in þi soule; hast graunt in holy cherche xl. dayes in lentyn, þat þi membrys, dede be-fore in synne, dysfyguryd & dysformyd, myȝten encresyn & reformyn aȝen in-to here ryȝt schap be penaunce & grace<sup>3</sup>; so shalt thou be cured in all thy limbs.
- 32 þat þin eyne, blynde be-forn in synne, þanne mowe sen þi defawȝtys wyth wepyng terys; And þin erys, deve be-forn to here goddys woord & þe voys of þe pouere, þanne þat þei mowe

<sup>1</sup> Omitted in MS. and added above the line.<sup>2</sup> Ps. 1. 3.<sup>3</sup> MS. in margin: 'quinque sensus.'

And on the fortieth day, that is, Easter-day, thou shalt be purified by the Holy Communion.

[Fol. 82 b.]

The priest will set thee on the right path.

Therefore, keep the Ten Commandments, do penance,

ben open to here; þi throte & þi mowth, dowme befor & glotynous, þanne þei ben opyn to<sup>1</sup> praysen & worschypen god; þi nase, be-forn smellyng vnlefffully, þat þanne þei mowe smelle swetnesse & goodnes of deuocoun; And þi feet, crokyd be-forn 4 to gon to ony goodnes, þat þanne þei mowe be lyght & redy to gon to alle thynges þat arn worschipfull to god & helthe to þe soule; þin handys, schett be-forn fro almes-dede, þat þanne þey mowe ben openyd to alle gode werkys & to dedys of mercy. 8 þus in holy cherch, be þe sacrament of penaunce, ȝif þou kepe þe wel þe xl. dayes of lentyn<sup>2</sup>, þanne in þe xl. day, þat is, estern day, god schal puttyn in-to þi body lyif & soule, þat is, hym-self in þe sacrament, þat is, god & man, flesch & blood, 12 body & soule. As þi soule is lyif of þi body, so is god lyif of þi soule; whiche lyif entryth in-to þi body þe xl. day, | þat is, 16 estern day. þus þanne fle to schryfte, to be reformyd & norysched in penaunce, & quyked in grace fro deth of synne þe xl. dayes 16 of lentyn. And þanne þe coronere, þe preest, schal take þe a cros of penauns in þin handys, þat is, in þi werkys, & he schalt settyn þe in þe kynges weye of heuene, þat is, in þe x. comaundmentys. Ysa. xxx.<sup>3</sup> 'hec est<sup>4</sup> via, ambulate in ea: 20 neque a dextris neque a sinistris sed via recta ambulate.' þe coronere, þe preest, schal sey to [30w], goth in þis weye of þe x. comaundmentys, goth noȝt oute on þe ryȝt syde in prosperyte 24 of þe wordely lucre, coueytise & rycches, ne goth noȝt out on þe lyfte syde in lustys of ȝoure flesch, but kepyth þe ryȝte weye in myddys of þe x. comaundmentys. forswere þe kynges londe, þat is, forsake þe lond of þe deuyl, þat is, dedly synne, & kepe wel þe cros of penaunce in þin hande, þat is, in þi werk; for 28 ȝif þou kaste þat fro þe, & go out of þe kynges weye on eyȝer syde, þat is, out of þe comaundmentys, oȝer for coueytise or wordly muk, or for lust of þi flesch; þin enmye, þe feende, 32 schal pursewe þe, & sle þe in soule. þer-fore, kepe þe weye of þe x. comaundmentys & þe cros of penaunce, turne noȝt aȝen

<sup>1</sup> MS. to to.

<sup>2</sup> MS. in margin: 'dies 40<sup>e</sup> quadragesime . nota bene.'

<sup>3</sup> Isa. xxx. 21.

<sup>4</sup> Added by later hand above the line.

- ¶ to þi synne. Mat. xx<sup>mo</sup>.<sup>1</sup> 'Qui non accipit crucem, & sequitur avoid sin;  
me, non est me dignus.' Kepe þe in þe gronde of mercy & of  
mekenes, þanne schalt sprynge watyr of grace in þi welle, þat is,  
4 pyte, þe secunde 3yfte of grace of þe holy gost. þanne schalt and thou shalt  
þou haue mercy of god, & be sauyd fro deth of dampnacyoun to have mercy of  
endles lyif of heuen. Ad quod, &ð. God!

Capitulum xlij<sup>m</sup>.

8 De malo regimine cordis, oris, & operis.

- 3 ¶ yf þe wose of wretthe be cast out of 3oure pytt, as I telde Beneath the  
3ou here-be-forn, þanne, for þis day werk, kastyth out þis 'ooze of Wrath'  
grauel benethyn, þere wretthe was abouyn. þis graucl is the 'Gravel of  
12 gouernaunce. for as graucl is bareyn, and beryth no fruyte, Misconduct.'  
so mysgouernaunce is bareyn, & frutyth nozt in goodnesse to  
þe soule. Job vj.<sup>2</sup> 'Arena maris hec grauior apparet.' A buyle  
seyth, Gouerne we vs nozt as drunke men, þat kun nozt gouerne  
16 hem-self, þat in resoun and in truthe we fayle of oure gouern-  
aunce. A man seyng his ney3bourys hows brynne, & kepyth  
nozt his owne hows, but takyth of þe fyir of his ney3bours, &  
brennyth pere-wyth his owyn hows; he gouernyth hym euele. A man who,  
20 Ryzt so, who-so takyth hede of operys malyce synnes & de- seeing his  
fawtys, and takyth non hede of his owne defawtys, but wyth neighbour's  
þe fyir of his ney3bourys synnes & malyce brennyth his owyn house on fire,  
hows of his consyence in rankoure, wretthe, & hate, or euyl burns his own,  
24 demyng and supposyng in herte, & slaundryng, and in euyl  
spekyng wyth mowth, in vnkyndely dedys; Also þis man hath  
mysgouernaunce, þat brennyth & dystroyeth in herte, tunge,  
& dede, his owyn soule wyth þe fyir & slaundre of othir mennys  
28 synne. And þou se opere men brenne þin hows, & sufferyst  
hem to don it, & myztist lettyn it, þou hast mysgouernaunce.  
Ryzt so, whan þou sufferyst þi thouztys, þi woordys, & þi  
werkys, for opere mennys synnes to peryssche þi soule, þou hast

<sup>1</sup> Matt. x. 38.<sup>2</sup> Job vi. 3.



[Fol. 83 a.] *mysgouernaunce*; | *qwich*e *gouernaunce* is bareyn & hevy as grauel to weyze þi soule down to peyne. *hec* Abuyale. þus, þou bareyn fro fruzte of *vertuys* be þis grauel of *mysgouernaunce*, as a drye tre wyth-oute fruzte, schalt ben hewyn down wyth 4 deth in body & soule at þe doom, & be cast in-to endles fyir but it be amendyd. Eze. vj.<sup>1</sup>

The three kinds of misconduct are:

þis grauell of *mysgouernaunce* is iij. fote depe. O fote in þe herte, an-oþer is in þe tunge, þe iij. is in dede. 8

Misconduct of the heart, in thinking evil of one's neighbour.

In herte<sup>2</sup>, *mysgouernaunce* is euyl demyng, euyl supposyng, euyl thoutys. of þis *mysgouernaunce* schalt þou ben accusyd at þe doom. *sapiencia primo*<sup>3</sup>. þat is, why þou thoutyst so euyl, why þou supposyd so euele. Sic dicit Watertoun<sup>4</sup>, who- 12 so diffoule þe temple of god, þat is, þin herte, wyth suche euylle thoutys, god schal dystroyin hym. j cor. iiij.<sup>5</sup>

Misconduct of the tongue, in 22 manners:

1. Blasphemy,

In tunge<sup>6</sup> is þis grauel of *mysgouernaunce* in xxij. inche thycke. þe firste inche is in spekyng blasfemye, þat is, woordys 16 azens þe reuerens of god, azens his<sup>7</sup> myzt, azens his mercy, azens his goodnes, or azens his ryztwysnesse. as an erthyn pott, empty & voyde<sup>8</sup>, sett on þe fyir brestyth on-sundir, and 3if it be full of lycoure, it brekyth nozt; So, þou þat art empty 20 & voyde wyth-outyn grace, in þe fyir of tribulacyoun þou brestyst out wyth woordes of vnworschyð to god. But 3yf þou be full of watyr of grace, þou suffryst all, & thankyst god. Eccl. xxvij.<sup>9</sup> 'Vasa [figuli] probat fornax—aduersitatis & temp- 24 tacionis.'

2. grumbling,

þe secunde inche of *mysgouernaunce* in þe mowth 28 is grucchyng<sup>10</sup>. As a carte-qweel, drye & vngrecyd, cryeth lowdest of opere qwelys; So, þou drye & nozt grekyd wyth grace grucchyst lowdest of alle opere azens þi god in ony 28 dyssese & tribulacyoun. ¶ þe thridde inche is þis: whanne þou defendyst þi synne & þe defawte as Adam dede<sup>11</sup>, & puttyst

3. laying one's sins to another's charge,

<sup>1</sup> Cf. Matt. iii. 10, and vii. 19.

<sup>2</sup> MS. in margin: '1. in corde.'

<sup>3</sup> Referring to no special verse.

<sup>4</sup> Cf. p. 168, note 3.

<sup>5</sup> 1 Cor. iii. 17.

<sup>6</sup> MS. in margin: '2. ore, nota 22. 1. blasfemia.'

<sup>7</sup> MS. his his.

<sup>8</sup> MS. in margin: 'exemplum.'

<sup>9</sup> Ecclesiasticus xxvii. 6.

<sup>10</sup> MS. in margin: '2. murmuracio.'

<sup>11</sup> MS. in margin: '3. defensio peccati. nota bene istum passum. exemplum.'

þi synne on god or on an-*oper* man. Adam seyde, lord, þe  
 womman whiche þou ȝoue me to be my felawe dede me etyn  
 of þe appyl. Gen. ii. 10.<sup>1</sup> As who seyth, þou & sche were cause  
 4 of my synne. So þou synfull man, obstynate in þi synne,  
 excusyst þe, & seyst, I may noȝt kepe þe halyday, for god wil  
 sende no wederyng on þe werkeday, ne lucre of my craft, & so  
 I schulde lese my good & my profyȝt. I tythed falsely, for  
 8 ellys I dede azens þe vsage of my neyȝbourys, *perfore*, I wyll  
 reyse vp non newe vse. I halpe þe poore man on þe haly-day  
 wyth plowȝ, & carte, & *opere* werk, for I wolde noȝt lese my  
 werke on þe werkeday aboute myn owyn good. how schulde  
 12 I come be-tymes to cherch þat haue so myche to done? I may  
 noȝt late my good for-fare. I muste nedys weyin falsly chese  
 & wolle, spyserye & *opere* thinges, & selle be false mesurys as  
*opere* don; ellys schulde I loose *per-on*. I muste swere nedys,  
 16 & forswere me in chaffaryng & in *oper* wyse; ellys no man wyll  
 beleuyn me. I muste nedys be wyles, defraude, & falsnesse,  
 dysseyuen my neyȝboure; for ȝif I dede truthe I schulde neuere  
 thryue but ben a beggere. And nedys I, & my wyif, & my  
 20 chylderyn, | and my meyne muste lyve. Why schulde I paye [Fol. 83 b.]  
 þe tythe tyl I sette on all þe expensez of myn howsholde?  
 Schal I paye þe tythe, whan I, & my wyif, chylderyn, & meyne,  
 mowe noȝt lyven wyth þe ix. partys? I dede þat syne for dreed  
 24 of my deth, for dreed of enmyte, for dreed of lesyng of my  
 good, an-*oper* persone temptyd me so sore *per-to* þat I myȝt  
 noȝt wyth-sonde it. Lo, how manye false excusacyouns þe  
 tunge schewyth to defendyn & to exeusyn his synne! Whan  
 28 poule<sup>2</sup> seith, god sufferyth ȝow noȝt to be temptyd so sore but  
 C þat ȝe mowe wyth-standyn it ȝif ȝe wyll. ¶ *Opere* two inchys<sup>4</sup> and 5. swear-  
 in mysȝouernaunce of þe mowth<sup>3</sup> arn horryble opis & for-  
 sweryng. A pot sethyng ouer þe fyir boyleth out in swiche  
 32 lycour as is *per-in*; So, synfull lyuerys full of lycour of lustys  
 boylen suche synfull othes & forswerynges as arn norysched  
 wyth-inne in here synne. Prouer. xv.<sup>4</sup> 'Os fatuorum ebullit

<sup>1</sup> Gen. iii. 12.<sup>2</sup> 1 Cor. x. 13.<sup>3</sup> MS. in margin: '1. oris.'<sup>4</sup> Prov. xv. 2. MS. 'cor fatuorum,' &c.

6. lying, stulticiam.' þe vj. inche in mys gouernaunce of þe mowth is  
 7. backbiting, lesynges<sup>1</sup>. 'Perdes omnes qui loquuntur mendacium<sup>2</sup>.' þe vij.  
 inche is bacbytyng<sup>3</sup>. A bacbytere is a bocherys dogge, euere-  
 more hauyng a bloddy mowth full of synfull defamynges, and 4  
 euere, as a dogge he lyckyth þe woundys & þe sorys of an-*oper*  
 man. he spekyth noȝt of an-*operes* goodnes, but he spekyth  
 euer-more of his sorys, and of his woundys, & of his defawtys.  
 8. loquacity, ¶ þe viij. inche is þis: many-full of woordys<sup>4</sup>. 'In multiloquio 8  
 non deest peccatum<sup>5</sup>.' He þat hath manye woordys faryth as  
 a fool þat sellyth his chaffare wyth-uten wyȝte & mesure. þe  
 9. idle talk, ix. inche is ydel woordys<sup>6</sup>, þat profyȝteth noȝt to þe ne to þe  
 spekere; as Jerom seyth, An ydel spekere is as a tre beryng 12  
 10. ribaldry, levys & no fruyȝt. þe x. inche is speche of harlotrye &  
 rybaldrye, dy[s]honest woordys. þou þat spekyst so faryst as  
 a sowe or as an hogge, for þou art noȝt aschamyd to puttyn  
 11. unkept promises, þi mowth in as foul fylthe as þou puttyst þi fete. þe xj. inche 16  
 is whanne þou behotyst myche thyng vndyscretly, and doost  
 noȝt þi behest. þou kepyst noȝt þi promys, þou faryst as a  
 12. despising others, vyne wyth brode levys þat sone welkyn. þe xij. inche is in  
 dyspisyng an-*oper*. þanne faryst þou as a lytel hound, þat 20  
 lytel may do, & berkyth more þan a gret bocherys dogge. þe  
 13. chiding, xij. inche of mys gouernaunce of þe mowth is chydyng; whan  
 þou chydest þou art þe ber-wyif of þe deuyl. whane þou  
 chydest aȝen, þanne ȝeldyst it aȝen to þe feend wyth gouylt 24  
 14. scorning good people, & encres of synne. ¶ þe xiiij. inche is whan þou scornyst gode  
 lyuerys. þou faryst as a blynde man. whanne he wenyth to  
 spyttyn on þe erthe, he spytteth on *operes* face. Ryȝt so,  
 wenyst þou to scornyn an erthly man & a synfull man in synne, 28  
 & þou scornyst & dyspysest his good conscyens, þat is, þe face  
 15. bad counsel, of his soule. ¶ þe xv. inche is whanne þou ȝeuyst to an-*oper*

<sup>1</sup> MS. in margin: '6. mendacium.'<sup>2</sup> Ps. v. 7.<sup>3</sup> MS. in margin: '7. detractor.'<sup>4</sup> MS. in margin: '8. multiloquium.'<sup>5</sup> Prov. x. 19. The Vulgate reads: deerit.<sup>6</sup> MS. in margin: '9. verba ociosa.' Then the MS. goes on counting the  
 'inches' without note in margin, till 17.



- euył counseyl to don euył aȝens god & holy cherch, or aȝens opere qwyke or dede. þou faryst as an addere, for þou sleest wyth þi tunge whom þou towchyst wyth þin euył counseyl. þe
- 4 xvj. inche is þis: whanne þou sowyst dyscorde, & makyst wyth <sup>16. sowing of discord,</sup> þi talys folk out of charyte & out of loue. þou faryst as a
- ¶ dragoun. þou spewyst out fyir, & brennyst þi bettyr. þe xvij. <sup>17. cursing,</sup> inche is þis: whanne þou waryist & cursyst. þou faryst as
- 8 a iogoloure, þat werkyth be þe deuył. so | dost þou. þe deuył [Fol. 84 a.] is euere in þi mowth in warying & cursyng. þou doost þe feend a manere of worschipe & a sacrifyse, for þou namyst hym so oftyñ; as a iogoloure doth hym sacryfyse for to spedyn him
- 12 in hys wycche-crafte. þe xvij. inche is þis: whan þou flatryst <sup>18. flattery,</sup> an-*oper* in his synne & in his euył dede. þou faryst as an hounde, þat lyckyth an-*oper* hound, whanne he metyth hym, be-hynde in þe ers, in þat vnclene membre. vertewys arn
- 16 be-forn, synne is be-hynde, & foulere þan þe ers, & þere þou, wyth þi flatteryng, kyssest hym þat is in his synne. þe xix. <sup>19. double-dealing,</sup> inche is þis: when þou beryst too tungys<sup>2</sup> in þin heued. þou faryst as an addere. þou hast a crokyd tunge heldyng wyth
- 20 hownd and wyth hare. þe xx. inche<sup>3</sup> is þis: whan þou vsyst <sup>20. tale-bearing,</sup> faste to tellyn talys & tydynges. þou faryst as a wolf, for he o monyth in þe ȝere lyueth be þe wynde; so dost þou, in wynd of swyche tydynges & talys is al þi lust & þi lyif. þe xxi. <sup>21. boasting,</sup> inche is þis: whan þou bostest and braggyst, schakyst hogge & avauntyst þe. þou faryst as cuckow, þat euere syngeth his owen name; so þou euere-more kanst noȝt speke ne preyse no man but þe-self. þe xxij. inche is þis: whanne þou bewreyist <sup>22. disclosing secrets.</sup> counseyl. þou faryst as a sacche wyth-oute botome, þere may no-thing abyde þer-in. þou faryst as a wryed; so in þe no conseyl may abyde, no counseyl may be hyd in þe vnseyn & vnknowyn.
- 32 þise xxij. forseide inches of mysgouernaunce in tunge arn þe bareyn graueñ of þi mowth, *secundum* doctores. It arn hevy

<sup>1</sup> MS. in margin: '18. Adulacio.'<sup>2</sup> MS. in margin: '19. bilinguis.'<sup>3</sup> MS. in margin: '20, 21, 22,' without note.

to pi soule, as grauel makyth pe bareyn fro fruyzt of vertewys.  
per-fore, caste out of pi pyt pis grauelt !

Misconduct in  
deed.

pe iij. fote depthe of pis grauel is mysgouernaunce in dede<sup>1</sup> ; **E**  
pat is, whanne pou gouernyst pe so in werkys pat it profyzteth<sup>2</sup> 4  
nozt to pe worschipp<sup>u</sup> of god, ne to pe helpe of pi soule, ne to  
pin even-cryste<sup>n</sup>, but hyndryn, harmyn, & encre synne &  
malyce to pe & to pi ney3boure, as in pleyng evyll gamys,  
steryng opere to wratthe ; alle suche gamys arn ydel<sup>t</sup> & bareyn 8  
as grauel of<sup>3</sup> mysgouernaunce. At pe doom, pou schalt 3yue  
acountys of alle pi dedys gode & wyke. Ro. xiiij<sup>o</sup>.<sup>4</sup> Of pi  
gode werkys pou schalt rekene in what entent pou dedyst hem.  
pou schalt ben inquiryed wheper pou dedyst hem for god or for 12  
pe world. of pin ydel<sup>t</sup> thouztes & woordys pou schalt rekne  
also. per-fore, pe grauel of mysgouernaunce in herte, tunge,  
and dede, caste out of pi pytt, & make it dreye as a welle to  
springe watyr of grace & pe watyr of lyif. 16

[*The Legend of Julian the Confessor.*]

A stag once  
prophesied to  
Julian that he  
should kill his  
father and  
mother.  
Julian fled,

Example<sup>5</sup>. Julian pe confessoure whil he was 3ung, on **J**  
a day, in huntyng he pursewyd an hert. pe hert seyde to him :  
'pou pursewyst me to sle me. take hede pou schalt sle pi 20  
fadyr & pi modyr.' Julian was a-stonyed of pe hertys speche,  
& fledde fer fro his cuntre in-to an-o<sup>o</sup>per lande, pat suche myshap  
schulde nozt fallyn hym. he ser|uyd a prince, & of hym was  
made a knyzt. he weddyd a lady pat hyzt Castellana. his 24  
fadyr & modyr, for his goyng away, sowztyn hym in dyuerse  
londys. At pe laste, whyl Julian was oute, his fadyr & modyr  
komyn to his castel to enquyren after hym. his wyif, be here  
woordys, vnderstood pat here husbonde was hire sone, & made 28  
hem bothe to lyne in here husbondys bed & in here. Julian,  
erly on pe morwe, whil his wyif wente to cherche, come hom<sup>e</sup>,  
& fonde hem lyeinge in his bed. wenyng pat it hadde ben his  
wyif & here lemman, he slowe hem bothe in slepe. his wyif 32

[**Fol. 84 b.**]

served a foreign  
prince, and  
married. His  
parents sought  
him, and came  
to his house  
while he was  
absent.  
His wife made  
them rest in her  
bed, and went to  
church.  
Julian returned,  
and thinking  
his wife was  
committing  
adultery, slew  
his parents.

<sup>1</sup> MS. in margin : '3. in opere.'

<sup>2</sup> pe crossed in MS.

<sup>3</sup> MS. &.

<sup>4</sup> Rom. xiii. 4 (?).

<sup>5</sup> MS. in margin : 'narracio.'

- com̄ fro cherch, and telde hym þat his fadyr & modyr were  
comyn, & sleptyn in his bed. þanne he wepyng seyde, 'I haue  
slayn hem bothe as þe hert me telde.' þanne he keste out þe  
4 wose of þat synne, & þe graueſt of all mysgouernaunce in  
thowȝt, woord, & dede, in penaunce, and fledde to þe court of  
mercy. his wyif wente wyth him for-sakyng all here hows &  
lond, lordschiþ & rychesse. And be-syde a watir þere myche  
8 folk perysschedyn for defaute of feryage & of helpe, þere he  
made hym an hospytal, and resceyuyd & releuyd alle þat  
komyn, & feryed hem ouer þe watyr manye ȝerys. At þe laste,  
at mydnyȝt, he herde a rewfult voys wepyng & clepyng, 'Julyan  
12 helpe me ouer þis watyr!' Julyan ros, & wente ouer þe watyr  
barefoot in cold frost, & fonde one þere ny deed for cold.  
Julyan browȝte hym ouer in-to his hows. þanne turnyd þat  
persone to a foule lepre, stynkyng. he leyd hym in his bed,  
16 for he hadde but one, he wryed hym. after þat, þe lepre stey  
out of þe bed to heuen, & seyde: 'Julyan, Julyan, for þi  
gouernaunce in herte, tunge, & dede, god hath acceptyd þi  
penaunce, & forȝouyn þe þi synne.' Aftyr, Julyan dyed, & is  
20 a seynthe in heuen.

For the sake of  
penance, they  
abandoned all  
their wealth,

and kept a ferry  
for many years.  
One night,  
Julian heard a  
call, and carried

a leper over the  
water.

But the leper  
was an angel,  
who announced  
to him that he  
had found for-  
giveness of his  
sin.

- lo, caste out þe grauel of mysgouernaunce in herte, tunge, &  
dede, wyth penaunce, as Julyan dede. and þanne schal watyr  
of grace spryngen in ȝou, as it dede in hym; whiche grace schal  
24 brynge ȝow to endeles ioie. Ad quod, &c.

### Capitulum xliij<sup>m</sup>.

#### De pace triplici & obediencia.

- 3 YE oper day, I telde ȝou, ȝif þe wose of wretthe be out of  
28 ȝoure pytt, how ȝe schuldyn castyn out þe grauel of mys-  
gouernauns vnder þat wose of wratthe.

The 'gravel of  
Misconduct'

But now schal I telle ȝow of þe howe or a pek-ex wherwyth  
ȝe muste stubbe out þe grauel. þis howe hath an heed wyth  
must be re-  
moved with a  
pickax,



Peace, which  
has two ends,  
Meekness and  
Mildness.

[Fol. 85 a.]

Its handle is  
benevolence.

two endys, & an handyl<sup>1</sup>. þis howe is pees. þe on ende of þe heued is reste of herte, þat is, mekenes. þe oper ende of þe heued is myldenes in tunge. þe handyl is benygnyte in dede. Mekenes makyth pes in herte. myldenesse makyth pees in 4 tunge. benygnyte makyth pees in werkynge. In signe of þise thre pees, ihesu, after his resurreccyon aperyng to his apostelys, seyde to hem thryes, 'Pax vobis,' Joh. xx.<sup>2</sup>, Pees to 3ou. Why seyde he to hem thryes, pees to 3ow?<sup>3</sup> for þat we schulde kepen 8 thre manere of pees, þat is, pes in herte, pees in tunge, & pees in dede. who-so loue to haue pes, & to make þis pees, þei be blyssed, & clepyd chyldryn of god. Mat. v.<sup>4</sup> 'Beati pacifici, quoniam filij dei vocabuntur.'

12

Meekness

þe on ende in þe heued of þis howe of pees is reste, mekenesse, tranquylite in herte. for whil vnmekenesse is in þin herte, it faryth as þe see, euere troubelyth, & steryth, & hath no reste ne pees, but rancoure & euylly desyres, euylly wylles, & ewyll 16 thouztes. Isa. lij.<sup>5</sup> 'Cor impij quasi mare feruens, cum non est pax, quod quiescere non potest.' þerfore, take mekenes in herte<sup>6</sup>, & þat schal fowyn out all trouble and vnreste, all rancoure & euylly desyres, & euylly wylles, & thouztyes. And þus, mekenes 20 schal makyn þin herte to restyn in pees & in quyete. Augustinus, 'Pax est tranquillitas cordis.' 3if þou be meke in herte, þou schalt ben eyre of þe kyngdom of heuen. Mat. v.<sup>to 7</sup> 'Beati mites, quoniam ipsi possidebunt terram.' 3if þou be meke in 24 herte, þou art a bed of flourys, & a softe bolstre in whiche þi god slepyth & restyth. Cant. primo 'Lectus meus floridus,' & in Ps.<sup>9</sup> 'In pace factus est locus eius.'

makes the heart  
rest in peace.

Mildness of  
speech.

þe oper ende in þe heued of þe howe of pees is myldenes in 28 tunge<sup>10</sup>. In þi woordys be mylde, & þanne schalt þou ben eyre of heuen. 'Mansueti autem hereditabunt terram<sup>11</sup>.' And in þi mylde speche, god redyly schal here þi prayer. Judith

<sup>1</sup> MS. in margin: 'nota 3<sup>a</sup> de pyko ys. vel howe. 1, 2, 3.'

<sup>2</sup> John xx. 19, 21, 26.

<sup>3</sup> MS. in margin 'pax Xi (christi).'

<sup>4</sup> Matt. v. 9.

<sup>5</sup> Isa. lvii. 20, 21.

<sup>6</sup> MS. in margin: 'humilitas.'

<sup>7</sup> Matt. v. 4.

<sup>8</sup> Cant. i. 15. Vulgate reads: 'Lectulus noster.'

<sup>9</sup> Ps. lxxv. 3.

<sup>10</sup> MS. in margin: 'mititas.'

<sup>11</sup> Ps. xxxvi. 11.

- xij.<sup>1</sup> 'cui humilium et mansuetorum semper placuit deprecacio.'  
 3if þou kepe myldenes in þi woordys, þou smytest out of þi  
 mowth stryif, chydyng, & woordys of discord, and nurscheth  
 4 & kepyth pes in tunge wyth þi neyghboours. þe vyolence of  
 a gunne or of an engyne-ston<sup>2</sup> is qwenchyd, whan softe erthe or  
 softe thyng is sett *per-zens*; ryzt so, wyth myldenes of softe  
 woordys þou schalt qwenchyn angry and boystous woordys of  
 8 angry folk. *Prouer. xv.*<sup>3</sup> 'Responsio mollis frangit iram.' Ecð.  
 iij.<sup>4</sup> 'Affabilem te facito.' 'responde pacifice.' Be fayr of  
 speche, answer swetely! þanne deluyst þou out, wyth mylde-  
 nes, dyspytows woordys. but þou do þus þou schalt nozt askape  
 12 þe dredefull ryzt of doom. *Sap. j.*<sup>5</sup> 'Qui loquitur iniqua, non  
 effugiet iudicium corripientis.'
- 21 þe handyl of þis howe of pes is benygnyte in dedys<sup>6</sup>. do Benevolence.  
 good in benygne dedys to þi neyghbour & non harme. *Eph. iij.*<sup>7</sup>  
 16 'Estote benigni.' 3if an-oper do þe harme, do þou hym non  
 harme azen; þou makyst debate and no pees. 3if þou do him  
 8 good for þin harme, þanne, in þi dede, makyst þou pees.  
 j. pe. iij.<sup>9</sup> | 'Non reddentes malum pro malo.' Et apostolus<sup>10</sup>. [Fol. 85 b.]  
 20 'Noli vincere malum in malo, sed vince in bono malum.' þe Do not return  
 glose interliniare seyth þat it is nozt worthy god to be mercy- evil for evil!  
 full to hym þat is cruel & vnmercyfull. for seynt Austyn seyth,  
 he þat sekyth on an-oper þat dyde hym harme, he purchasyth  
 24 to hym-self of god a grevous turment of peyne. whi? for god God has re-  
 hath weddyd to hym-self, <sup>11</sup>*secundum* doctores, two wyves<sup>12</sup>, þat served for him-  
 is, wreche & worschiþ. þise two god hath reseruyd to him-self self vengeance  
 fro alle opere creaturys, for he wylþ þat worschypþ only be don and worship.

<sup>1</sup> Judith ix. 16. Vulgate: 'sed humilium et m. s. tibi pl. d.'<sup>2</sup> MS. in margin: 'exemplum.'<sup>3</sup> Prov. xv. 1.<sup>4</sup> Ecclesiasticus iv. 7. Vulgate: 'Congregationi pauperum a. t. f.' And  
ibid. iv. 8, 'responde illi pacifica.'<sup>5</sup> Sapientia i. 8. Vulgate: 'nec praeteriet illum corripiens iudicium.'<sup>6</sup> MS. in margin: 'benignitas.'<sup>7</sup> Eph. iv. 32.<sup>8</sup> MS. & non harm crossed.<sup>9</sup> 1 Pet. iii. 9.<sup>10</sup> Rom. xii. 21. Vulgate: 'Noli vinci a malo,' &c.<sup>11</sup> MS. X. dowterys crossed.<sup>12</sup> MS. in margin: 'vxores duas deus sibi (?) reseruauit, scilicet vin-  
dictam & honorem.'

to hym, & pat wreche be takyn to hym, pat is to seyne, desyre no worschiþ, for pat longyth to god. ysa. xliij.<sup>1</sup> 'Gloriam meam alteri non dabo.' pou doost a gret offens to pi god, pat desyrest goddys wyif, pat is, worschipp. pou doost a gret 4 trespas to god, pat takyst fro hym his oper wyif, pat is, wreche, whanne pou takyst wreche on hem pat don þe harme; for it longyth to hym to take pat wreche, & noȝt to þe. Deut.<sup>o</sup> xxxj.<sup>2</sup> 'Michi vindictam, & ego retribuam.' þer-fore, be benygne in 8 dede, do goodnes to alle men, & make pees in pi werkys! Gał. v<sup>o</sup>.<sup>3</sup> 'Operemur bonum ad omnes.'

When the  
'gravel of Mis-  
conduct' is  
removed,

wyth pis howe of pees & mekenes, myldenesse & goodnes, ¶ delue out þe gravel of mysgouernaunce fro herte, tunge, & dede, 12 and þanne schal þe frute of ryztwysnesse be sowyn in pi welle. Jac. iij.<sup>4</sup> 'fructus iusticie in pace seminatur.' wyth pin howe of pees dygge doun deppere in pi welle, whan þe grauel is out, tyl pou fynde a clene grounde<sup>5</sup>. for mekenesse of herte, 16 myldenes of tunge, goodnes of werkynge, schal brynge þe to fynde a clene ground, pat is, obedyence, þe ground of grace. Ps.<sup>6</sup> 'Propter benignitatem cordis, & mansuetudinem oris, & iusticiam operis, deducet te mirabiliter dextera tua, id est, bona 20 occupacio<sup>7</sup> tua, ad fundum gracie, id est, ad obedienciam.' whanne pou fyndest pis ground of obedyens, & felyst it, þanne it makyth þe tame as a lambe, þere wretthe made þe first ferse & wylde as a lyoun. þer-fore, wyth pin howe of pes dygge 24 doun in pis grounde of obedyens iij. fote in depthe. In þe firste fote<sup>8</sup> obeye þe to pi god & to his comaundmentys. In þe ij. fote obeye þe to holy cherche, & to þe prelatys of holy cherch, & to þe lawys & ordynauncys of holy cherche. In þe 28 iij. fote obeye þe to pi souereynys.

you will find  
the 'ground of  
Obedience'  
beneath.

Obedience to  
God.

In þe firste fote depthe of the ground of obedyens, obeye þe

<sup>1</sup> Isa. xlii. 8, or xlviii. 11.

<sup>2</sup> Deut. xxxii. 35. 'Mea est ultio,' &c. seems to be confused with Rom. xii. 19, 'Mihi vindicta,' &c.

<sup>3</sup> Gal. vi. 10.

<sup>4</sup> James iii. 18.

<sup>5</sup> MS. in margin: 'Obediencia Deo.'

<sup>6</sup> Ps. xlv. 5.

<sup>7</sup> MS. 'occupacio.'

<sup>8</sup> MS. in margin: '1, 2, 3.'



to þi god. lowly kepe his comaundmentys, breke hem noȝt. ȝif þou be in wordly worschip, rycches, & prosperite, and art sterryd in lustys of fleschly coueytise of muk, or in worschyppe  
 4 of þe world, to breke ony comaundment of god; obeye þe to þi god, & kepe his byddyng and seye to þi flesch, to þe world, and to þe feend, as crist seyde, Joh. vijo.<sup>1</sup>, I am noȝt comyn in-to þis world, to fulfyllen myn owyn wylt in lustys, worschip, &  
 8 coueytise, but for to werkyn his wylt þat | sente me hedyr. [Fol. 86 a.]  
 ‘Descendi, non vt facerem voluntatem meam, sed voluntatem eius qui misit me.’ ȝif þou be in sykenesse, aduersite, tribulacyoun, slaundre, losse, harm, or in ony oper dysseise, grucche  
 12 noȝt in þin herte aȝens þi goddys wylle, but obeye þi wylt to þi goddys wylt, and sey to god in þi dysseise as crist seyde to his fadyr in his passyoun, Mat. xxvjo<sup>2</sup>, ‘Pater, non mea voluntas fiat, sed sicut tu vis.’ ffadyr of heuen, be it noȝt as I wylt, but  
 16 be it as þou wylt. Obeye þi wylt, & conforme þi wylt, to plesse þi god, & to suffere rathere deth þan for to brekyn his comaundmentys, to wretthin hym in ony dedly synne. Seynt bernarde seyth, cryist loste his lyif for obedyens to his fadyr. for  
 20 obedyens he bowyd his heued on þe cros lowly down to his fadyr Joh. xix.<sup>3</sup>; vnobedyens drof Adam out of Paradyis. Gen ij.<sup>4</sup> So, ȝif þou be vnobedyent to god, & breke his byddynges, þin vnobedyens schal schette þe out of heuen. ȝif þou  
 24 obeye to goddys comaundmentys, & breke hem noȝt, þin obedyens [schal be þin] heuene-keye, þat schal opyne to þe heuen-gatys. ffigure here-of Mat. xvj.<sup>5</sup> ‘Simon, tibi dabo claues regni celorum.’ Simon interpretatur obediens. þou obedient to me, þi  
 28 god, I schal ȝyuen to þe þe keyes of heuen. ȝyf þou wylt entryn<sup>6</sup> heuen, take þise keyis of obedyens to god. dygge down in þis ferst fote.

**I**n þe ij. fote of depthe of þis ground obedyens<sup>7</sup>, obeye þe to Obedience to the Church.  
 32 holy<sup>8</sup> cherche, to þe prelatys, to þe sacramentys, to þe lawys,

<sup>1</sup> John vi. 38.<sup>2</sup> Matt. xxvi. 39.<sup>3</sup> John xix. 30.<sup>4</sup> Gen. iii. 23.<sup>5</sup> Matt. xvi. 19.<sup>6</sup> MS. entryn entryn.<sup>7</sup> MS. in margin: ‘Obediencia prelati sacramenti ecclesie & domini ordinationi.’<sup>8</sup> MS. grounde.

Obedience to  
superiors.

[Fol. 86 b.]

& to þe ordenaunce of holy cherch, and to þe teching, & to correccoun, to þe heryng of þi seruise & of goddis woord. 3if þou do þus, þou schalt haue reste & pes in soule in erthe & in heuen. 'Obediens dat pacem.' prouer. xiiij.<sup>1</sup> & Malach. 4 xiiij.<sup>2</sup> 'Qui tenet preceptum, id est, ecclesie, in pace versabitur.' Obeye þe to þe prelatys and curatys of holy cherche. Poule seyth, Epñ. vñ.<sup>3</sup> Chyldryn, obeyith to 3oure prelatys & to 3oure curatys, and submytte 3ow to hem; þei wakyn & prayen 8 for 3ow, as for to 3eldyn acountys for 3oure soules afore þe doom of crist. Seynt gregorie seyth, 3if we be obedyent to oure prelatys & curatys, god schal obeye hym to oure prayerys. Seynt Austyn seyth, So prayere schal sonere ben herd of god 12 to hym þat is obedyent þan .x. thowsande prayerys of hym þat is vnobedyent. þerfore, in þis secunde fote of grounde of **E** obedyens deluyth down with 3oure mattok of pees tyl 3e come to þe iij. fote of depthe, & þat is, obeye þe to þi souereyns<sup>4</sup>, no3t 16 to synne & to don euyl; for seynt gregorie seyth, þou owyst no3t to don euyl for ony obedyens of fader or moder, of lord ne of mayster. Seynt Austyn seyth, In all goodnesse be obedyent to þi souereyn, but no3t in wyckydnes. In alle 20 thynges leffull þat arn no synne | obeye þe to þi souereyn, pow3 þou be no3t boundyn þerto, & þat obedyens is habundaunt and perfy3t. Petir seyth, 3e seruauntys and subiectys, beeth subiectys to 3oure lordys and maystrys, no3t only to gode & 24 sobre souereynes but also to mys gouernyd, so it be in no synne ne in wyckydnesse. j. pe. ij.<sup>5</sup> Seynt bernard seyth þat god ponysschyth no-thing but propyr wyll, þat is, whan on is vnobedyent, & dooth hys owyn propir wyll. þerfore, leue þin 28 owyn propyr wyll<sup>6</sup>, & be obedyent to god, to holy cherche, to prelatys, to souereynes, & non helle schal be to þe, seyth seynt

<sup>1</sup> Prov. xiii. 13. Vulgate: 'Qui timet preceptum,' &c.

<sup>2</sup> Malachi ii. 6.

<sup>3</sup> Heb. xiii. 17 (?).

<sup>4</sup> MS. in margin: '3. obediencia superioribus.'

<sup>5</sup> 1 Pet. ii. 18.

<sup>6</sup> MS. in margin: 'dimitte (?) proprium arbitrium & infernus non erit.'

bernard. Cryist eete in þe hous of Symond, luð. vij.<sup>1</sup>, þat is, in þe conscyens & in þe soule of him þat is obedyent god restyth, & is gostly fed. þerfore, wyth þe mattok of þe howe  
 4 of pees deluyth out þe grauel of mys gouernaunce, & in þe ground of obedyens deluyth doun depe, þat 3oure pytt of lustys may be a depe welle to springe watyr of grace!

[*The Holy Virgin holding the Office of a Nun who Eloped from her Convent.*]

8

- ¶ Example<sup>2</sup>. A nunne þat hyzte Beatrix, sexteyn of here  
 hows, fayr in body, fayrere in soule, meke, mylde, benigne, and  
 obedyent to god, to holy cherche<sup>3</sup>, to here abbesse, & lowly to  
 12 alle here sustren, deuoute in prayerys & in here seruyse, And  
 sche louyd specyally oure lady; often & longe sche was 'wowed  
 of a clerk, to ben his loue. At þe laste, after cumplyn, sche, so  
 sore temptyd, acordyd to gon away wyth þe clerk. but ferst,  
 16 a-forn an ymage of oure lady knelyng sche seyde: 'lady, þis  
 temptacyoun may I no lengere wythstondyn. haue here þe  
 keyis of myn offyce, 3if þou wylt; I go my wey.' Sche leyde  
 here keyes be þe ymage, & <sup>5</sup>wente here wey wyth þe clerk.  
 20 Longe after, he was wery of here, & putte here away fro hym. Sche wepte sore, sche kowde no crafte to lyve þerby, sche durste  
 nozt gon a3en to here cloystre for schame, but sche was comoun  
 to alle þat wolde haue here, xv. 3ere durynge. After þo xv.  
 24 3ere, in a beggerys wede sche wente hom to þe gatys of here  
 hows, wyth a ful sorwe in herte for here synne, purposyng to be  
 schreue, and to lewyn here synne, & to obeye to þe correccyoun  
 of here abbesse for here defaute, & seyde to þe portere, 'knowyst  
 28 þou owzt swyche a nunne þat hyzte Beatrix, þat was sexteyn of  
 þis hows xv. 3ere gon and more?' þe portere seyde, 'I knowe  
 here wel for a blyssed womman, sche is 3it here in here offyse,  
 most meke, mylde, & obedyente, of alle here susterys.' þis  
 32 Beatrix seyde it was nozt so, for sche was out of þis hows xv.

A nun called Beatrix, the sexton to her convent,

eloped with a clerk after having delivered up her keys to the Holy Virgin.

After a time, the clerk forsook her.

Fifteen years had elapsed, when she again came to the gates of the convent, and inquired after Beatrix.

She was told that Beatrix was still there,

<sup>1</sup> Luke vii. 36.

<sup>2</sup> MS. in margin: 'exemplum sine narracio. Miraculum beate marie.'

<sup>3</sup> MS. chercher.

<sup>4</sup> MS. wonte dotted.

<sup>5</sup> MS. wey crossed.



and had never  
left.  
So she turned  
away.  
Our Lady met  
her,  
[Fol. 87 a.]  
and told her  
that she had  
held her office  
all the time,  
which she might  
resume now.

3ere a-forne. þe portere seyde, 'nay, for sche is here 3itt; sche  
wente neuere oute syth sche was professyd.' Beatrix, knowyng  
þat it was noȝt so, turnyng fro here hows, purposyd for to go  
on beggyng, wepyng & sorwyng<sup>1</sup>. oure lady mette wyth here, 4  
& seyde: 'Beatrix, in thy | lyknesse and in þi clothyng I haue  
don þin offyse, syth þou kest to me þi keyis of þin offyse,  
be-cause þou were meke, mylde, & obedyent. þerfore, go now  
þou, & do furth þin offyce as I haue don for þe; for no man 8  
knowyth þi synne here but þi-self, for alle þi susteryn wendyn  
of me, þat it hadde ben þou.' Oure lady brouȝte here to here  
celle, and toke here aȝen here keyȝes, & vanyst away fro here.  
Beatrix, wyth-oute schamyng of here susterys, was schreuyng 12  
priuely, & dede penaunce, and kepyd mekenes, myldenesse, &  
benygnyte, & obedyens, in-to here ende.

Lo, how þe mattok in þe howe of here mekenes, myldenesse,  
& benygnyte, dalfe out of here in-to þe ground of obedyence all 16  
þe grauel of here mysȝouernaunce, and brouȝt here to worschip  
fro schame, to vertuys fro synne, fro sorwe to ioȝe. Ryȝt so,  
3e þat are full of grauel of mysȝouernaunce in thouȝt, in woord,  
& in dede, take þis mattok wyth bothe his endys, wyth his 20  
handyl, þat is, mekenes in herte, and wyth myldnesse in tunge,  
& wyth benygnyte in dede; here-wyth delue down depe in þe  
grounde of obedyence to god, to holy chereh, and to þi souereyns,  
þat þi schelde pytt of lustys mowe be a depe welle wyth watyr 24  
of grace, whiche grace mowe flowe þi soule hye vp to þe hylt  
of heuen. To whiche bryngge vs he, Qui viuít, &c.

Be obedient to  
God, to the  
Church, and to  
your superiors!

### Capitulum xliiij<sup>m</sup>.

De equitate & de dono sciencie.

28

**H**ere-be-forn I telde ȝou, whan þe wose of wretthe is out of ȝ  
ȝoure pytt of lustys, þanne ȝe muste wyth þe mattok of  
pes dyggen vp out of ȝoure pytt þe grauel be-nethyn of mys-  
ȝouernaunce; and þanne I bad ȝow dygge down deppere in þe ȝ2

<sup>1</sup> MS. *sorwepyng wepyng* crossed.

thredde fote depthe in þe grond of obedyens; and now I schal telle þow how 3e schul deluyn doun deppere in þe ground of equitye tyl 3oure welle be depe ynow to springe þe watyr of

Through obedience you will attain to equity,

4 grace.

Equyte is an euynehede. þis vertu euynehed acordyth to resoun wyth wyll. þis ground of equitye is ij. panellys<sup>1</sup>. ¶ In

which reconciles reason to will.

þe to panel equitye acordyth resoun wyth wyll, and þe oper 8 panel equite acordyth wyll wyth resoun. Eyther of þise ij. panys is iiij. fote brode.

In þe first pane, equitye in resoun, in þe firste fote brede, inquiryeth þe sothe of trewe men; how, & fro whens, a thyng 12 comyth er he wyll beleue it. In þe secunde fote brede, equitye

Equity will teach a reasonable man how to behave in life,

in resoun gouernyth a man in demyng, þat he afferme noȝt a thyng tyl he be syker of þe sothe. In þe iiij., equitye in resoun makyth a man to thynkyn þat is profyztale, for it 16 fastenyth in herte iiij. partys: On is, to thynke on þing þat is dary. An-oper is, to vnderstonde þe thyng þat is semende. þe iiij. thyng is, to purveye þe thyng þat befallyth. In þe iiij. fote brede, equitye makyth a man in resoun to takyn hede, whanne he 20 schall spekyn, or be styлле, þat he spylle no woordys inveyn.

In þe secunde | panel of þis ground in equitye, In þe first fote brede, equite in wyll makyth wyll to acorde wyth resoun in loue, þat is, to loue no-thinge but þat profyzteth his 24 soule. And in þe secunde fote brede, equitye in wyll acordyth to resoun, for þanne he dredyth no-thing but þat is azens his soule. In þe iiij. fote brede, equitye in wyll acordyth to resoun, for he enioyeth noȝt ellys but of þat þat makyth hym perfyzt. 28 Equite in wyll, in þe iiij. fote brede, acordyth to resoun, for he hath no sorwe but of þat þat is azens goddys wyll.

[Fol. 87 b.]

while it directs his will towards the profit of his soul.

þis equitye in resoun and in wyll, in eyther panell, is vij. fote thicke<sup>2</sup>, þat is to seye, equite schewyth vij. degrees, þat is, 32 vij. manere of<sup>3</sup> clere syȝt. In þe ferst fote thycke of equitye, se pi-self in pi conseyens wyth-ynne<sup>4</sup>, & ransake on yche syde

Equity affords seven kinds of mental power:

1. To examine one's conscience,

<sup>1</sup> MS. in margin: 'nota duo, 1, 2. Equitas.'

<sup>2</sup> MS. in margin: 'equitas 7<sup>tem</sup> demonstrat.'

<sup>3</sup> Added in MS. above the line. <sup>4</sup> MS. in margin: '1. vide (?) intra te.'

whiche is good, & whiche is euyl, & ordeyne pin entent after  
þe reward of resoun, so þat þi resoun & wyll be ryzt on a-corde.

2. to control  
one's body

¶ In þe secunde fote of þis grounde equite, Se þi body vnder  
þe<sup>1</sup>, þat it be euenly gouernyd in penaunce fro lustys, in 4  
mesure, in þat hym befallyth, in mesure of clothyng, of etyng,  
of drynkyng; for þe body askyth outrage in wyll azens resoun

and senses,

in mesure of equitye. Se also þat þi v. wyttes be gouernyd be  
equyte in resoun & wyll acordyng, þat þei turne fro vyces & 8  
vanytees, as þe eye to se, þe ere to here, þe nose to smelle, þe  
mowth to speke, þe handys & all þe body to fele. þise arn þe  
wyndowys of þe body, & þe gatys of þe soule, thruȝ þe whiche

3. to avoid the  
perils of wealth,

deth entryth in-to þi soule. In þe iij. fote thycke of equitye, se 12  
clerly a-fore þe<sup>2</sup>, þat wordly rychesse dysseyuyth þe, & stroyeth  
þi soule, but equitye in resoun & wyll be kepte acordynge. In

4. to take exam-  
ple by good  
people,

þe iiij. fote thycke of equitye, se clerly on þi ryzt syde<sup>3</sup> gode  
lyuerys, & take exaample of hem, & do wel, þat þi dedys be 16

and 5. to com-  
miserate  
sinners,

reulyd be resoun as equitye wyll. In þe v. fote of equitye, se  
clerly on þi left syde<sup>4</sup> mysdoerys, þat kun noȝt hyde here foly,  
for þei arn on þe lyfte syde of crist. haue compassioun of here  
euyl condycoun, and besyly fle here synne, in equitye of resoun 20

6. to escape the  
temptations of  
the Devil,

& of wyll. In þe vj. fote thykke of equitye, se clerly be-hynde  
þe<sup>5</sup>. take kepe of þe feend, þat standyth be-hynde þe, &  
wayteth wyth wyles to wynne þe. perfore, vse equitye in resoun

and 7. to live in  
the sight of God.

and wyll, & drede hym noȝt. ¶ In þe vij. fote thycke of equitye, 24  
se clerly aboue þe<sup>6</sup>. haue god be-fore þin eyȝe, þat þe entent  
of þin herte be clene in alle þi dedys. for wyth-oute ryzt entent  
almes-dede may be synne, & vertuys may be vyces; for ȝif  
equyte fayle in entent, þe vertu turnyth to synne, for wyth- 28  
outyn equitye in entente is no vertu but vyce. Entent ryzt  
wyth equitye is to do gode werkys only for good love. wyth

In the 'ground  
of Equity'  
springs a well

þe mattok of pes dygge doun in þe ground of obedyens and in  
þis vij. fote depthe of equitye, and ȝe schul fynde in ȝoure welle 32

[Fol. 88 a.]

a watyr-spryng of grace, whiche watyr of grace schal springen |

<sup>1</sup> MS. in margin: '2. subter te.'

<sup>2</sup> MS. in margin: '3. ante te.'

<sup>3</sup> MS. in margin: '4. a dextris.'

<sup>4</sup> MS. in margin: '5. a sinistris.'

<sup>5</sup> MS. in margin: '6. post te.'

<sup>6</sup> MS. in margin: '7. Supra te.'



oute vij. stremys, þat is, vij. vertuys aʒens þe vij. dedly synnes. whose streams are the seven virtues opposed to the deadly sins.  
 On is lownesse aʒens pride, Anoþer is love aʒens envye, þe iij.  
 is debonerte aʒens wratthe, þe iij. is strengthe aʒens slowthe,

4 þe v. is chastyte aʒens leccherye, þe vj. is sobyrnesse aʒens  
 glotonye, þe vij. is largenesse aʒens coueytise<sup>1</sup>. Þise arn þe  
 vij. stremys þat þe watyr of grace in þe ground of obedyence  
 & of equyte springeth vp in þi welle to dystrye þe vij. dedly  
 8 synnes.

**B**ut þis grace in þe ground of equyte, þat spryngeth vp þise This well is Knowledge, which is the third gift of the Holy Ghost.  
 vij. stremys of vertuys, is þe ʒyfte of knowynge, of kunnyng<sup>2</sup>.  
 þis is þe iij. ʒyfte of þe holy gost. ʒyf þou, in equyte, haue þis

12 ʒyfte of knowynge, þanne seest þi-self wel wrecchyd & syn-  
 full, þanne moornyst þou, & wepyst sore, þat watyr of terys  
 flowyn out of þi welle, þanne art þou blyssed wyth grace, as  
 crist seyth, blyssed be þei þat wepe, for þei schal be counfortyd<sup>3</sup>.

16 þis ʒyfte of grace, þat is, knowyng þe-self, makyth þe to wepyn  
 in vj. maners<sup>4</sup>. On is, for þou hast wratthyd þi god. An-*oper*  
 is dreed of peynes of helle. þe iij. is for angrys þat þou seest  
 gode lyuerys sufferẽ wrongefully. þe iij. is for synnes þat

20 folys hauntyn. þe v. is for þe wrecchyd lyif þat we felyn here,  
 and for þis lyif þe lyif comyng is taryed longe. þe vj. wepyng  
 comyth of deuocoun of þe mynde of cristes passioun, & of gret  
 plente of blysse, þat crist hath grauntyd to his, and of þe felyng

24 of þe grace of þe holy gost. Þise vj. maners wepyng of terys  
 spryngeth in þi welle þe ʒyfte of knowyng<sup>5</sup>, ʒif þou, thruʒ grace,  
 kanst knowe þi-self. wratthe blyndeth þi gostly eyʒe, þat þou  
 noʒt knowyst þe-self, ne þe wyl of god, for rankour & malyce.

28 Ps.<sup>6</sup> 'Turbatus est a furore oculus meus.' But þis ʒyfte of  
 knowyng in þe ground of obedyens & of equite springeth to þe  
 grace of knowyng to knowe þe-self, & to werkyn goddys wyl.  
 God cursed adam for his vnobedyens, and for he kepte noʒt þe

32 ground of equyte. Gen. iij.<sup>7</sup> 'Maledicta terra in opere tuo.'

<sup>1</sup> MS. in margin: 'Remedia contra 7tem peccata mortalia.'

<sup>2</sup> MS. in margin: 'donum sciencie.'

<sup>3</sup> Matt. v. 5.

<sup>4</sup> MS. in margin: 'nota 6. 1, 2, 3, &c.'

<sup>5</sup> MS. in margin: 'de dono sciencie.'

<sup>6</sup> Ps. vi. 8.

<sup>7</sup> Gen. iii. 17.

The lessons that  
the knowledge  
of ourselves  
teaches us.

But god blyssed Symund, *id est*, obediens in equitate, ffor he was obedyent in equite<sup>1</sup>. ‘*Beatus es symon bariona.*’ Mat. xvj.<sup>2</sup> Syn he is blyssed in grace, þat is, in þe ground of obedyens in equitye, and þis grace is a knowyng of þe-self, þat is, þe iij. 3yfte 4 of þe holy gost; vnderstondyth þanne weel what þis knowyng is! it techyth þe to lyven ryztfully a-monge euylly lyuerys, & to teche ryztly, & to defende þi feyth wylth resouns fro inpugnyng of heretykes; It techyth how þou schalt absteyne fro synne & 8 wyckydnesse, and how þou schalt medefully mynystryn, expendyn, dysposyn, þi temperall godys; It techyth þe be resoun to redresse þi werkys lykly to be conformyd to þi feyth; It [Fol. 88 b.] techyth þe þat wyckydnesse may | nozt ben hyd to þe vnder 12 colour of goodnesse. be þis 3yfte of kunnyng þou knowyst þi-self what þou art, wher-of þou art, what þou schalt be. It techytz þi conscyens what þou schalt do, & what þou schalt bydden opere do in resoun and equitye. þis 3yfte of kunnyng 16 techyth þe nozt of þe sterrys, ne of oper sotyltes of þe vij. scyencys; but it techyth þe to kun knowe þe-self, whanne þou art synfull, & whanne þou art ryztfull, and how þou schalt gouerne þe to saue þi soule. 20

[*The Means of Coming to Heaven is to Know Ourselves.*]

A fiend, that in  
a certain city  
was worshipped  
as a god, told  
the people that  
the knowledge  
of oneself con-  
ducted to  
heaven, but  
could be ac-  
quired neither  
by schooling  
nor by learning;

Alysander<sup>3</sup> in *cronicis libro viij.*<sup>o</sup>, he seyth, A feend was in C a cyte whom myche folk worschepyd for here god. and o man compellyd hym to tellyn hym how he myzt best come to heuen. 24 þe feend seyde: ‘to knowe þi-self. To knowe sterrys, & oper scyens, þat kunnyng comyth of stodye; but to knowe þe-self comyth of no skole, ne of no clergy, ne of no letterure. ffor doctourys of lawe & of dyuynite, & maystrys of opere science, 28 sumtyme summe of hem knowe nozt hem-self, ne wylt nozt knowyn hem-self, to gouerne hem fro synne to ryztwysnesse; but summe lay-men kun bettyr knowyn hem-self in gouernaunce fro synne þan summe grete clerkys. þerfore, þis 3yfte 32 of knowynge comyth of þe holy gost, & nozt of skole. ffor

<sup>1</sup> MS and þis grace crossed.

<sup>2</sup> Matt. xvi. 17.

<sup>3</sup> MS. in margin: ‘*narracio.*’

pe holy gost ȝeuȝth noȝt þis ȝyfte of kunnyng for here furred for it was  
tabbardys, hodys, chymerys, & pylouns, but pe holy gost ȝeuȝth granted by the  
þis kunnyng & knowyng to leryd & lewyd þat arn in þe grounde Holy Ghost to  
4 of obedyence in ful equitye. to hem springeth pe holy gost þis the learned and  
watyr of grace to knowe hem-self, & to gouerne hem-self in laymen who  
goodnesse.' lived in obe-  
dience and  
equity.

ffigure here-of luð. vltimo<sup>1</sup>. Cryst ledde his apostlys out Interpretation  
8 of Bethanye, and blyssed hem, & þanne he steȝ to<sup>2</sup> heuen. of Christ's As-  
cension from  
Bethany.  
Bethania interpretatur domus obediencie, þat is, to bethanye  
wyth equitye. whan crist hath brouȝt þe fro wretthe to obedi-  
ence, þat is, to Bethanye & equitye, þanne he blysseth þe wyth  
12 his hand, þat is, wyth his ȝyfte of kunnyng for to knowe þe-self  
to gouerne þe in vertuys, to styȝ vp fro Bethanye to heuen, þat  
is, in obedyens & equitye to styȝ vp to endles blys. j. pe. j.<sup>3</sup>  
'Sperate in eam, que vobis offertur, gratiam, ex reuelacione  
16 ihesu christi, id est, filij obediencie.' kepe þe in grace, þat  
is schewyd to ȝow þe reuelacyoun of ihesu crist, in þe  
kunnyng of þe holy gost, as chyldrin of obedyens in equitye  
to styȝ vp to heuen in ȝoure ende.

20 [Our Lady heals the smit off Hand of John of Damascus.]

**E**xample<sup>4</sup>. Prudencius ex gestis Iohannis Damasceni, he  
seyth, An holy man, clepyd Johun of Damask, he was full of John of  
pes in herte, tunge, and dede, he was obedyent, and kepte equitye Damascus,  
24 in alle his dedys. wherfore þe ȝyfte of grace, þat is, þe ȝyfte  
of knowyng, sprang in hym, for he kowde knowyn hym-self,  
& kowde gouerne hym-self in thouȝt, in woord, in dede, in pes,  
in obedyens, in grace, as it schewyth be his lyf. he was a munk  
28 and priour of his hows, & a clene mayden, & wyth deuocoun a prior and  
gretly louyd & worschepyd oure lady, & thurgh þe ȝyfte of learned man,  
kunnyng he | was a gret clerk in letture, in grew, and in latyn, [Fol. 89 a.]  
in scyens of clergie. And pacyng opere he was gracyous in  
32 wrytynge, in endyȝtynge, & in syngyng. he was takyn wyth was captured

<sup>1</sup> Luke xxiv. 50.<sup>2</sup> MS. *hey* crossed.<sup>3</sup> 1 Pet. i. 13. Vulgate reads: 'in reuelationem.'<sup>4</sup> MS. in margin: 'narracio.'



by Saracens,

sarasynes. and in þo marchys þere he was prisonere was a gret lordys sone, whiche sone was put to þis Johun to lere. Johun enformyd hym in wrytyng, & in endyzytyng, in letture, & oper kunnynge of clergie, þat his voys, his wrytynge, his endyzytyng, 4 to ony mannys syzt was lych þe voys, lyche þe hand, lyche þe endytyng, of Johun his mayster. Theodosius þe emperour toke to him þis Johun, and louyd hym hugely. þe lordys sone hadde envye þer-wyth, þat his mayster was so louyd of þe emperour, 8 & wyste wel þat his owen hand & his owyn endyzytyng was lyche þe hand & þe endyzytyng of Johun his mayster. and he desyred to haue þe souereynte aboue alone. he purposed his maystrys deth, and wrote & endyzt a lettre of tresoun to þe 12 emperour, þat men schulde wene his mayster Johun hadde wretyn it. þe lettere wyttnessyd þat Johun hadde conceyvid þe emperouris deth. þe lordys sone, whanne he had made þis cursed lettere, he bare it to þe emperouris paleys, closyd & 16 enselyd, and lete it fallyn in swyche a place þere he wyste wel þe emperour schulde sone fynde it. his skyl was, he wyst wel, whanne it were founde & red, it schulde bewytt Johun his mayster, and þanne schulde Johun his mayster be deed for þe 20 lettere of tresoun, and þanne schulde he ben hey3 bothe in worschipþ & in loue of þe emperour, as Johun his mayster was be-forn. þe lettere was foundyn, & red a-forn þe emperour. alle men seydin þat it was Johunys hand. Johun was a-freyned, 24 & dyspysed of þe emperour as a tretour. þe emperour seyde to hym, 'pis is þi lettere wretyn wyth þin owyn hand. þou mayst nozt seye nay.' Johun seyde, 'Syre emperour, pis is lych myn hand & lyche myn endyzytynge; but I take god to 28 wytnesse, I wrote it neuere.' Alle men seydin þat he ley3, & þat he was gylty to þe deth. þe emperour seyde, 'I haue louyd hym wel; deed schal he nozt be, but his ryzt hand, þat wrote þis lettere, schal be smet of.' & so it was smet of, and, in 32 dyspyzt of hym, born to his hous þere he was priour, and hangyd vp in þe mynstre a-forn an ymage of oure lady. Johun kom home to his hous a-forn þat ymage of oure lady, & vnwryed his wounde, & schewyd out his arme to þe Image, & seyde, 'Lo, 36

and obtained a privileged position at court.

A pupil of his wrote a compromising letter in John's hand,

and dropped it in a place where the emperour could find it.

John was condemned for conspiracy.

His right hand was cut off, and fixed to the wall in his old convent.

When John returned there

lady, is pis þe mede for my good dede þat I haue don to þi he complained  
 worschip? is pis þe reward, þe blysse, & þe worschip to þi to Our Lady.  
 seruauuntys? lady, why hast þou þus sufferyd me gyltles to be  
 4 schamyd & mayned? why hast þou sufferyd pis hand to be  
 smet of, þat hath wretyn to þi worschip manye swete songys  
 and prayers of þe / And often sacryd in sacrament of þe awtere  
 ¶ þe holy body of þi sone?' Johun wente thens to bedde. & to The next night,  
 8 hym kom oure lady, & seyde, 'what doost þou, my chyld, [Fol. 89 b.]  
 trewe, meke, & obedyent in equyte to my sone & to me?' the Holy Virgin  
 Johun seyde, 'what askyst þou me, lady? rathere I aske þe appeared to him  
 in a dream,  
 why þou hast sufferyd me gylteles to suffer þis dyspyzt. where  
 12 were þou, lady, whan I hadde þis schame? lo, lady, for my  
 most dyspyzt myn hand smet of hangyth zunder a-forn þin  
 ymage.' Oure lady seyde, 'My chyld, be glad! for þis sorwe  
 & schame schal turne þe to hey3 worschip and ioye.' Oure  
 16 lady, in his syzte, fecchyd his hand, & sett it aȝen on his arme,  
 ¶ & blyssed it, & wente here wey. On þe morwe, wyth alle his  
 bretheryn he thankyd god & oure lady, & schewyd his arme and healed his  
 & hand hool to aȝ þe peple. þe emperour herde of þat myracle, The emperor  
 20 and com to hym, & cryed hym mercy, and kyssed his hand, asked John's  
 & askyd him ȝif he knewe ony swyche wrytere þat wrote so pardon,  
 lych hym. Johun telde hym who it was þat wrote so lych  
 hym. Þanne þe emperour putte þat lordys sone to a schamefult and his pupil  
 24 deth. was put to death.

¶ Lo, takyth hede how falsnes and malyce brouzte þe lordys  
 sone to a schamefult ende; And obedyens, mekenesse, equyte,  
 & truthe, browzte Johun to hey3 worschip and grace. þerfore,  
 28 castyth out of ȝoure wose of synne grauel of mygouernaunce,  
 and wyth þe mattok of pes dyggeth doun depe in the ground  
 of obedyens & of equyte! and þanne schal in ȝoure welle springe By obedience  
 watyr of grace, þat is, þe iij. ȝyfte of þe holy gost, þat is, and equity you  
 32 þe ȝyfte of knowyng, þat ȝe mowe knowyn ȝow-self to forsake will attain to  
 ȝoure synne, to gouerne ȝow in vertewys, to encredyn in grace, the gift of know-  
 ing yourselves.  
 and to come to endles ioye.

To pis ioye brynge vs he, &c.

Capitulum xlv<sup>m</sup>.

## De obstinacia cordis, oris, &amp; operis.

Underneath the  
'ooze of Sloth'  
lies the 'gravel  
of Obstinacy.'

3yf þe wose of slauthe is cast out of 3oure pytt, castyth 3  
out þe grauel be-nethe þe wose of slouthe. þat grauel 4  
is obstynacye, þat is, hardnesse. Iohannes de aquaria villa<sup>1</sup>,  
he seyth, A weye ful of graueñ or of sande lettyth euyl a man  
for to renne þere-in; Ryzt so, he seyth, 3if þou be full of þe  
erde and graueñ-stonys of obstynacye<sup>2</sup> in herte, tunge, & dede, 8  
þat is, full of heuynesse, & full of slugnesse, it lettyth euyl  
þi soule of his cours to heuen ward. Iohannes de abbatis villa<sup>3</sup>  
dicit, 'Arena amara est; sic obstinacia in corde, ore, & opere.'  
Gravel & sande is bytter; so is obstynacye bytter in þi con- 12  
scyence.

Obstinacy

prevents your  
hearts from  
devotion.

[Fol. 90 a.]

þis grauel is iij. fote depe, þat is for to seyne, It is in thre  
partys<sup>4</sup>, in herte, tunge, & dede. In herte<sup>5</sup>, as whan þin herte  
is harde as a stone, & hath no deuocoun to god, ne loue, ne 16  
dreed, ne swetnesse, to heuen ward, ne ruthe, ne pyte, to þin  
owyn soule ne to þin even-crysten, quyke ne dede, ne swetnesse  
in heryng dyuyne seruyse, ne in heryng goddys woord, no more  
þan a beeste, but euyl apay|ed & wery in þin herte þer-of. þis 20  
is an hevy grauel & hard wyth stonys of obstynacye. þis  
grauel is in louerys of wordly muk. here hertys ben hardere  
þan stonys of grauel, for in þe passioun of crist harde stonys  
brostyn o-sunder, but here hertys arn so harde in loue of þe 24  
world, and in slauthe to god ward, in loue of þe flesch, in lust  
of synne; neyþer for loue of god, ne for drede, ne for ruthe  
& pyte of his deth, þat it mowe nozt brestyn ne supplyn to  
goodnes. þerfore, 3e þat felyn þis graueñ in 3oure pytt, casteth 28  
it out of 3oure hertys, and praye to god þat he seye to 3ow pise  
woordys, Eze. xxviiij<sup>o</sup>.<sup>6</sup>, I schal take fro 3ou 3oure harde hertys

<sup>1</sup> Cf. p. 168, note 3.

<sup>2</sup> Cf. p. 5, note 1.

<sup>3</sup> MS. in margin: 'I. in corde.'

<sup>4</sup> MS. in margin: 'obstinacia.'

<sup>5</sup> MS. in margin: 'nota 3<sup>ia</sup>.'

<sup>6</sup> Ezek. xi. 19 and xxxvi. 26.



in slugnesse & wyckydnes, and I schal ȝeuyn ȝou a fleschynd herte softe & swete in deuocoun. 'Auferam a vobis cor lapideum, & dabo vobis cor carneum.'

- 4 þe secunde fote of depthe of þis grauel is in þi tunge<sup>1</sup>, þat is, whan hardnesse of herte lettyth þi tunge, þat it prayeth noȝt deuoutly, ne dystynctely, ne preyseth, ne thankyth swetely, þi god / Seynt *gregorie* seyth, þe grete mede of þe blysse of heuen, 8 ȝif it delyȝte þe in þi soule, it wyll lyȝtyn þe, & counfortyn þe, þat þou schalt noȝt dullyn and slawthyn in þi labour of þi prayers. Ysa. v.<sup>2</sup> 'Deus plantauit vineam, & eiecit lapides de ea.' God sett a vyne, þat is, holy cherche, þat it schulde 12 floryssche in god prayers, & he kest out fro þis vyne of holy cherche stonys, hem þat arn harde as stonys in herte and tunge wyth-outyn deuocoun and prayerys; for þey be cast out of þe cherche, þat schal be sauȝd, as stonys & grauel, to ben 16 vnder þi feet in foule place, to gon þer-vp-on, þat is, in helle to be dyffoulyd in foule & horryble peyne vnder þe feet of alle hethynd men, for false cristene men schul be nethirest in helle.
- 20 ¶ þe iij. fote depthe of þis grauel is in þi werkys<sup>3</sup>, þat is, whanne þou slawly, & vndeououtly, & heuȝly, wyth euyl wyll doost ony good dede. þis heuȝ grauel lettyth þe of þi cours to heuenward, for þou may noȝt in herte, tunge, ne dede, spedely 24 don þi iurne to godwarde, neyther to loue hym, ne to knowe hym, ne to worschippȝ hym, ne to preyse him, for all þe herte, tunge, and dede, arn so harde as grauelt-stonys, þat it mowe noȝt brestyn in deuocoun to godwarde, but it arn supple ynow 28 to þe world, to þe flesh, & to þe deuyl. A doctour, filius matris<sup>4</sup>, he seyth<sup>5</sup>, whan crist komȝ in-to þis world, heuen knewe hym, & worschepȝ hym, for heuen sente doun aungelys & a sterre, in worschippȝ of his comynge / þe see & þe wynde

Obstinacy prevents you from praying devoutly,

and hinders good deeds.

<sup>1</sup> MS. in margin: '2. lingua.'

<sup>2</sup> Isa. v. 2. Vulgate: 'Et sepiuit eam, et lapides elegit ex illa, et plantavit eam,' &c.

<sup>3</sup> MS. in margin: '3. in operibus.'

<sup>4</sup> Cf. p. 223, note 1.

<sup>5</sup> MS. in margin: 'celum cognouit dominum mare terra sol.'

knewyn him, and worschepedyn hym, for in oo. woord of his mowth þe see & þe wynde were styлле. <sup>1</sup> 'Et facta est tranquillitas magna.' þe see also obeyid vn-to god, & 3af hym weye to gon vp-on hym wyth his feet. þe erthe knewe god, & wor- 4 schepyd hym, for aʃʃ erthe in his deth styrrred and schakyd. þe sunne knewe god | in his deth, for he wyth-drowe his lyzt. helle knewe god, & 3alde to hym, whan he kome, þe soulys whiche he bouzte. But man, hardest þan grauel-stonys in herte, 8 tunge, & dede, þat hath resoun & vnder-standyng, wyll nozt knowe god ne dewly worschepyn him, neyþer in herte, ne tunge, ne dede. for he dredyth no wretthe, ne wreche of god, he louyth no gostlyhede, he desyareth no swetnesse of heuenly 12 thynges, he reseceyuyth no techyng of holy cherche, he kepyth no comaundmentys of god. he heryth <sup>2</sup> in holy cherch of goddys woord how he schulde lyve, he seeth myraclys of god, he heryth what god schal 3yue to hem þat louyn hym, he knowyth what 16 god forfendyth hym, he is ofte smett wyth sykenesse, aduersyte, losse, slauendre, harme, hurte, & oper wreche of god, and ofte warnyng & techyng in repreuyng; and 3itt he wyll nozt leve his wyckydnes, ne knowe, ne worschype, his god. Here mayst þou 20 se þat hast hard grauel, how þou art hardere þan stonys. þou art werse þan oper creaturys; for stonys brostyn a-sundyr in his passioun, Othere creaturys knewyn hym, & worschepedyn hym, in here kynde; but þou art so hard þat þou mayst nozt 24 brestyn a-sunder to knowe þi god in þi kynde. god comyth in þe sacrament of þe awtere on ester⁹-day to his creaturys, man and womman, for to dwellyn in hym to sauyn here soulys; but summe arn harde in pride, envye, slawthe, wretthe, coueytise, 28 glotonye, & in wyll of lecherye, but þei worschepe hym nozt, ne knowe him nozt, for þei don hym vnworschyp⁹ in here grauel of euyʃʃ herte, tunge, & dede. 'In propria venit, & sui eum non receperunt.' Joh. primo <sup>3</sup>.

32

The 'gravel of Obstinacy' must be removed with the 'spade of Remembrance.'

þerfore, takyth a spade, & deluyth out þis grauel of obstinacy fro þe herte, tunge, & dede. þis spade is mynde. þis mynde

<sup>1</sup> Matt. viii. 26.<sup>2</sup> MS. *yrketh* crossed.<sup>3</sup> John i. 11.

muste haue iij. partys as a spade<sup>1</sup>: a scharp scho be-forn, an  
 heued, and an handyl; þat is to seye, þi mynde muste be in  
 thre: first a-forn in cristes passioun for þe scho; next for þe  
 4 heed, þi mynde muste be on þe dredefull dome; þe thridde for  
 þe handyl haue mynde of þe fyir of helle. figure here-of Gen.  
 xv.<sup>2</sup> Abraham kecche away flyes fro þe sacryfyse; Ryzt so,  
 kacche out flyes þat vndeouutyth thouzt, wyth iij. thynges, þat  
 8 is, wyth a scourge, wyth colde frost, & wyth fyir of hote watyr;  
 Ryzt so, he seyth, kacche out þe flyes, obstynate thouztes,  
 woordys, & dedys, fro þi sacryfyse in goddys seruise wyth  
 scoorgys of crystes passioun in þi mynde. thynke how crist  
 12 made þe, & fedyth þe, & sufferyd deth for þe, and how he was  
 buffetyd, woundyd, betyn, scorgyd, prycked to | þe braynes, [Fol. 91 a.]  
 nayled to þe cros, stungyn to þe herte, & swette water and  
 blood, and fed wyth eysyll & galle. Tre. iij.<sup>3</sup> 'Recordare pau-  
 16 pertatis mee & transgressionis mee absinthij & fellis, &c.'  
 ¶ In mynde of pise woordys of his passioun þou schalt kacche  
 away flyes of euyl thoughtys out of þin herte, and þis scho of  
 þis spade, þat is, mynde of cristes passioun, schal deluyn in-to  
 20 þin herte sorwe for þi synne, deuocoun, good wyll, holy thouztytys,  
 & desyres of heuenly thynges. Ysa. xli.<sup>4</sup> 'Visitabo super  
 fructum magnifici cordis.' God seyth, I schal vysite þe fruyzt  
 of a deuoute herte. what is þis fruyte? a deuoute herte  
 24 springeth out at þe eyne þe fruyzte of thre manere wepynges:  
 On is, wepyng for thy synne. Ps.<sup>5</sup> 'Exitus aquarum deduxerunt  
 oculi mei;' & tre. j.<sup>6</sup> 'Plorans ploram in nocte,' id est, in  
 peccato. An-oper is, It springeth out of compassioun, and of  
 28 ruthe of an-operes synne or of an-operis myscheef. Ro. xij.<sup>7</sup>  
 'flere cum flentibus.' þe iij. is, it springeth out wepyng of and devotion.  
 deuocoun. Ps.<sup>8</sup> 'ffuerunt mihi lacrimae mee panes die ac nocte.'  
 þe Psalmystre seyth, My terys of deuocoun han ben to me day  
 32 & nyzt my breed to fede wyth my soule. pise thre manere

Remember  
Christ's Passion!

The fruits of a  
pious heart are

sorrow for one's  
sins,

of commiseration,

<sup>1</sup> MS. .i. 1, 2, 3.

<sup>2</sup> Gen. xv. 11.

<sup>3</sup> Thren. iii. 19.

<sup>4</sup> Isa. x. 12.

<sup>5</sup> Ps. cxviii. 136.

<sup>6</sup> Thren. i. 2. Vulgate reads: 'p. ploravit in n.'

<sup>7</sup> Rom. xii. 15.

<sup>8</sup> Ps. xli. 4.




wepynges<sup>1</sup> arn þe fruyte of a devoute herte, whiche þe mynde of cristes passioun bryngeth in-to þin herte, & springeth out at þin ey3ne. þis wepyng wasscheth þi soule, it sleth þe feend, it springeth in-to þi welle, it qwenchyth þe fyir of temptacyoun, it 4 getyth lyztly þat is askyd ryztly, *secundum* doctores, it bryngeth fro wordely sorwe to heuenly ioie. Ps.<sup>2</sup> 'Qui seminant in lacrimis, in exultacione metent.' Take þis scho of 3oure spade, þat is, mynde of cristes deth, and wyth þis scourge of his 8 passioun þou schalt kacche out þe flyes of ydell thouztes, & it schal bryngyn in deuocoun and wepyng, & þe grauel of hevvy thouztyts schal be avoyded.

Remember the  
day of judge-  
ment,

ffor þe heed of þi spade, haue mynde of þi deth & of þe 13 dreedful dome<sup>3</sup>. thynke how þat day schal be a day of wreche, of tribulacyoun, of angwyssch, of myscheef, of myseyse, of sorwe, of drede, of dampnacyoun, of schame, & of confusioun, and þis mynde here-of schal make þe in dreed cold as frost, and þis 16 cold dreed schal chase away þe flyes of vndeowte woordys fro þi mowth<sup>4</sup>, *secundum* Watertoun<sup>5</sup>, and it schal bryngyn in deuoute prayers, preysinges, and thankynges to god, & trewe schryfte of þi synnes, And þis fruyte of þi mowth schal be ful fedyng to 20 þi soule. prover. xij.<sup>6</sup> 'fructu oris sui vnusquisque replebitur.' Eccl. x.<sup>7</sup> wycked & vndeowte thouztes arn as flyes bytynge<sup>8</sup>, þat byten away þe swetnesse of þe oynement of deuocoun. but þe scourgys of cristes passioun in þi mynde, & þe cold frost, 24 þat is, þe mynde of þe dredeful dome, sleth þo flyes, or kacchyth hem away, & qwyketh, & bryngeth inne | a3en, deuocoun. þanne, in þin herte and wyth þi mowth, þou schalt seye wyth 28 dauyd<sup>9</sup>, 'Benedicam dominum in omni tempore, semper laus eius in ore meo.' I schal worschepe god in euery tyme, alwey his preysing be in my mowth.

and the pains of  
Hell!

ffor þe handyl of þi spade, haue mynde of þe hote fyre of 

<sup>1</sup> MS. in margin: 'fletus x<sup>i</sup> facit.'

<sup>2</sup> Ps. cxxv. 5.

<sup>3</sup> MS. in margin: 'dies iudicij.'

<sup>4</sup> The quotation from Prov. which follows below, is put in here in MS. and crossed.

<sup>5</sup> Cf. page 168, n. 3.

<sup>6</sup> Prov. xii. 14. Vulgate: 'De fructu,' &c.

<sup>7</sup> Sapientia xvi. 9 (?).

<sup>8</sup> MS. in margin: 'Musce quomodo fugabuntur.'

<sup>9</sup> Ps. xxxiii. 2.

helle. thynke, as ysaie seyth *capitulo vltimo*<sup>1</sup>, þe fyir of hem þat arn, or schul be dampnyd, schal neuere be qwenchyd, ne þe werme þat is grucchyng in here consyence, schal neuere deye.  
 4 3if þou thynke wel þis<sup>2</sup>, þis hote fyir schal sle or cacche away fro þe, þe flies of þi soule, & vndeououte werkys, and it schal brynge<sup>3</sup> in dedys of deuocoun, dedys of penaunce, dedys of almes, dedys of mercy. þanne 3e mowe<sup>4</sup> seye, we be full  
 8 of fruzte of gode werkys be þe grace of crist ihesu to þe worschype of god. <sup>5</sup>*Repleti fructu per ihesum christum in laudem dei.*

þus, wyth þis spade, þat is, mynde of cristes passyoun, of þe  
 12 dreedfull dome, & of helle, poure out þe grauel of hevy slug- Sloth  
 nesse in thouztes, woordys, & dedys. *Ecc. vij.*<sup>6</sup> 'A negligencia purga te,' Make 3ou clene of þis neeglygens wyth holy meende. Ieronymus he seyth, Alwey be occupied in sum goodnesse, þat  
 16 is, in good thouzt, woord, & dede, þat þe feend fynde þe alwey <sup>is best remedied by fruitful occupation.</sup>  
 occupied, and so he schal fle fro þe. 3if þou delue þus wyth þi spade, þat is, wyth þi good mynde, þis grauel of slouth & of neeglygens fro herte, tunge, & dede, þanne schalt þou fynde  
 20 be-nethyn a clene ground, þat is, ryztfulnesse, þat is, goodnes; for þanne schalt þou be ryztfull and good in herte, tunge, & dede. þis ground of ryztfulnes I schal schewe 3ow an-o-per day.

24 [*An Angel showing to a Hermit the Righteousness of God.*]

☞ Iacobus de vitriaco<sup>7</sup>, he seyth þat an Heremyte 3af hym to A hermit began to doubt  
 ydelþ & vnryztefull thouztys, woordys, & dedys, wherfore þe feend brouzte in-to his herte thouztys of blasfemye azens þe  
 28 worschiþ of god. for hym thouzte þat god was vnryztfull, for the justice of God.  
 he sufferyd wycked lyuerys to haue prosperyte in þis world, welthe, helthe, worschiþ, & rycches, and sufferyd gode lyuerys to be turmentyd, falsely & gyltles, wyth enemyes, be slaundrys &

<sup>1</sup> Isa. lxvi. 24.

<sup>2</sup> MS. in margin: 'mortis passio X<sup>i</sup>(Christi) & timor ghezne.'

<sup>3</sup> MS. bryngeth in.

<sup>4</sup> MS. 3e schul mowe.

<sup>5</sup> Philip. i. 11.

<sup>6</sup> Ecclesiasticus vii. 34. MS. purgate.

<sup>7</sup> MS. in margin: 'narracio.'

An angel promised to show him that God was just, and they travelled together.

The first night, the angel stole a goblet from an honest man, and next day gave it to a wicked one.

[Fol. 92 a.]

The third night, he drowned the favourite servant of their host.

The fourth night,

he strangled another man's child. At last, the hermit was about to leave his companion, when the angel showed him how everything had been done by the decrees of Providence.

harme, be pouert & sykenes, & be opere dyuerse aduersytees. In þis hevy grauel of his evyl̄i thouȝtys, an aungyl mette wyth hym in mannys lyknesse, & bad hym folewyn him, and he schulde se þat god was ryȝtfull in his werkys. þei wente to- 4 gydere, and þe firste nyȝt weryn herberwyd wyth a ryȝt good man, þat made hem gentyl chere for goddys loue. On þe morwe, þe aungyl stale away þe gode mannys maseer whiche þat good man louyd best. þe hermyte thouȝte þat was an 8 vnkynde dede to hym þat made hem to fare so wel. þe next nyȝt, þei were herberwyd wyth a cursed lyuere, þat made hem euyl chere, & ȝaf hem no mete, ne drynk, ne beddyng, but an hows wyth a lytel strawe. | On þe morwe þe aungyl ȝaf þat 12 cuppe whiche he stale, to þat cursyd man, þat made hem to fare so euele. þe hermyte thouȝte þat þis was vnwysely don. þe thrydde nyȝt þei weryn herberwyd wyth a good man, & haddyn good chere & good fare. On þe morwe þe aungyl putte þe 16 seruaunt of þat good man standyng on a brygge in-to þe watyr, and drenchyd hym. þanne þe hermyte thouȝte þat his felawe was acursyd, for he slowe þat seruaunt whiche þat good man most louyd. þe iiij. nyȝt, þei weryn herberwyd at an-oper 20 good mannys hows, & haddyn gret wel-fare. on þat nyȝt, þe aungyl strangelyd þe good mannys chyld in þe cradyl, þat cryed & lettyd hem of slepe. On morwe erly þei wentyn, er men resyn. þe hermyte thouȝte þat his felawe was a membre of þe 24 deuyl̄i for þo dedys þat he seyȝ hym do, & thouȝte to forsake his cumpanye. þe aungyl seyde to hym: 'Euyr-more þou demyst euyl̄i & to þe werste, & grucchist azens þe ryȝtwysnes of god. I am an aungyl sent to þe fro god, to schewe þe his preuy 28 domys, þat it be ryȝtfull and noȝt vuryȝtfull as þou menynt. þe first good man þat we weryn herbarwyd wyth louyd þat cuppe to fele & to myche, whiche þat I stale, and þefore I toke it fro hym for his beste, þat his loue schulde be þe more in god. and 32 I ȝaf þat masere to þe cursyd man, þat he schulde hane his mede in þis world, & noȝt in heuene, for þe fewe gode dedys þat he dede. I drenchyd þe seruaunt of þe oper good man; for on þe next nyȝt he purposyd to a slayn his mayster. þefore, þat 36



good man is sauȝd, & his seruauȝt hath þe lesse peyne in helle, be-cause he slowe noȝt his mayster in dede, but in wyll. þe chyld of þe oþer good man I slow, for þat good man, a-forȝ 4 þe chyld was born, dede myche almesse, but sythen dede he non almesse for to gadere to-gydere to makyn his chyld a ryche eyre. and now I haue sauȝd hym fro his gret coueytise, and now he schal do almesse aȝen, & þe chyldes soule is in heuen. 8 Þerfore, þou heremyte, haue mynde of cristes passyoun, and of þe dreedfull doom, & of þe endles fyre of helle, and þis mynde schal voyde fro þe suche euyl demynges, & euyl thouȝtys, woordys, and dedys.'

12 Ryȝt so, whanne ȝe fele ȝou heuy with þis graueȝt of heuy & ydel thouȝtys & demynges, delue it out *wyth* þe spade of good mynde in þe passioun of crist, & þe dreedfull dome, & in þe peyne of helle, And þis mynde schal make ȝou to fynden a clene 16 ground of ryȝtwysnesse, in whiche ground þe watyr of grace schal springe in-to ȝoure welle, whiche schal brynge ȝou fro wose [of] slouthe to watyr of deuocoun, fro heuy grauel of ydelnesse to fryȝt of vertewys, fro sorwe & labour of þis world 20 to endeles reste & ioie.

Remember the Passion of Christ, the day of judgement, the pains of Hell, and be righteous!

To whiche ioie brynge vs he, &c.

### Capitulum xlvj<sup>m</sup>.

De iusticia & probitate.

[Fol. 92 b.]

25 **T**he oþer day, I told ȝow þat whan þe wose of slouthe were cast out of ȝoure pytt, ȝe schuldyn *wyth* a spade, þat is, mynde of cristes deth, of þe doom, & of helle-peyne, delvyn out þe grauel of heuy & ydel thouȝtys, woordys, & dedys, þat arȝ 28 barayne & vnryȝtfull, tyl ȝe fynde a clene ground of ryȝtwysnesse and of stedfastnes. Of þis ground schal I telle ȝow now.

Underneath the 'coze of Sloth'

and the 'gravel of Obstunacy,' you will find the 'ground of Righteousness,'

Iohannes de Aquaria villa<sup>1</sup> he seyth, þis grounde of ryȝtwysnesse is iiij. fote depe<sup>2</sup>. Oon fote is, to ȝeldyn þat þou owyst

which comprises four things, i.e.,

<sup>1</sup> Cf. p. 168, note 3.

<sup>2</sup> MS. in margin: 'nota 4<sup>or</sup>. 1, 2, 3, 4.'

the worship of  
God,  
the love of one's  
neighbour, the  
care of one's  
body

and soul.

And deeper  
below is the  
'ground of  
Hardiness or  
Strength,' con-  
sisting of seven  
parts:

1. A noble heart,  
which despises  
the world,

and aspires to  
perfection;

2. self-con-  
fidence,

3. security,

4. patience,

to þi god, þat is, worschyp & seruyse. An-*oper* fote is, to  
zelde to þi neybour þat þou owyst hym, þat is, loue & good  
counseyl. þe iij. fote is, zelde þat þou owyst to þy body, þat  
is, trauayle & good occupacyoun. þe iiij. fote is, zelde þat þou 4  
owyst to þi soule, þat is, fedyng of goddys woord. Whan þou  
felyst in þe pis ground, þat þou worschepyst þi god, þou  
thynkest, & spekyst, & dost, non *oper* wyse to þi neybour  
þan þou woldyst he dede to þe, as þe gospel seyth, Mat. vij.<sup>1</sup> 8  
As 3e woldyn *opere* dedyn to 3ow, do 3e to hem. And þou  
chastytest þi body *wyth* penaunce, & labour, and good occupa-  
cyoun, and fedyst þi soule *wyth* holy techyng, þanne hast þou  
founde þe clene ground of ryztwysnesse in alle iiij. fote depthe. 12

þanne schalt þou fynde deppere a ground of hardynesse, þat  
makyth þe hardy to ouercome vices, & to fyzten aȝen þi gostely  
enemyes. But þis ground of hardynesse is vij. fote depe<sup>2</sup>, þat  
arn þise: Nobylnesse of herte, Trustyng, sekyrnes, sufferaunce, 16  
stedfastnes, Lastendnesse, Hungyr & thrust of ryztwysnesse. 17  
þis ground of strengthe or hardynesse, þat makyth a man  
strong or hardy to take a gret thyng for goddys loue, & it  
armyth þe herte þat non angyr may hurte it, but full slouthe 20  
it kacchytz fro man.

þe first fote depthe per-of is nobylnes of herte schewyng in  
to partyes: on is, it dyspyseth & fleeth þe world, & al þe  
welthe per-of hym thynketh but wrecchydnesse. & *oper* it 24  
doth, it makyth a man to chese hardynesse for goddys sake. þis  
vertu makyth a man to vndertakyn þe weye of *perfeccyoun*,  
and to chese þe lyif þat semyth hard here / þe *secunde* fote  
depthe of þis ground of strengthe is trustyng. trustyng 28  
settyth a mannys herte faste in goodnes, þat no-thing may  
lettyn hym, but he, *wyth* all hys myzt, fulylleth þat he  
begynneth / þe iij. fote depthe is sykernesse, þat ledyth a  
mannys herte so þat he dredyth no peryle no payne þat men 32  
mown ordeyne hym, but it makyth men to desyren angyrs as  
knyztes desyren iustys or turnementys / þe iiij. fote is suffer-

<sup>1</sup> Matt. vii. 12.

<sup>2</sup> in margin: '7<sup>tem</sup> nota. fortitudo. 1, 2, 3,' &c.

- aunce þat helpyth a man to ouercomyn his enmyes, þe world,  
 þe flesch, and þe feend. ffor sufferauens is to a man a scheeld  
 of gold, þat koueryth hym so þat<sup>1</sup> | no strook of tribulacyoun [Fol. 93 a.]  
 4 schal sore hurtyn hym. þe v. fote depthe is stedfastnesse, þat 5. steadfastness,  
 makyth a mannys herte styff as a towre þat stant on a roche,  
 & as a rotefast tre þat no storme may ouyrthrowe; so stedfast-  
 nesse makyth mannys herte, þat no chaunce may remoue ne  
 8 turne his wylt/ þe vj. fote of depthe is lastyngnes, þat makyth 6. perseverance,  
 a man alwey a-lych newe in goodnes & in gostly myzt, for it  
 comyth of a trewe herte, for it fayleth nozt in wele ne wo tyl  
 þe lyues ende/ þe vij. fote depthe is hungyr & thyrst of 7. desire of  
 12 ryztwysnesse, þat is, in hertly desyre of god. for a man schulde righteousness.  
 desyre to 3eldyn to god & to man ryzt, and 3if he be myztles  
 sumtyme, þat he may nozt do but puttyn his myzt in goddys  
 wylt; þanne wylle god fulfyllen þat fayleth in hym. ffor god  
 16 seyde nozt, blyssed be þei þat arn ryztfull, but þei þat desyren  
 to do ryztfulnesse.  
 ¶ Delue down in pis ground alle þise vij. fote depthe in pis  
 ground of gostly myzt; þanne schal þi well be depe ynowe, &  
 20 watyr of grace schal sprynge þer-in, þat is, þe iiij. 3yfte of þe  
 holy gost, þe 3yfte of strengthe, whiche 3yfte schal make þe  
 strong & myzty to dure in þe ground of goodnesse & of ryztwys-  
 nesse in thougtys, woordys, & dedys, þat þou schalt nozt be  
 24 wery, heuy, ne sluggy, ne fayle þer-in, ne leve of, but euere þou  
 schalt be myzty fresch, & hungry, & thrusty, after ryztwysnes  
 in herte, tung, & dede. þanne art þou blyssed in grace of myzt  
 of þe holy gost. Mat. v.<sup>2</sup> Blyssed be þei þat hungryn and  
 28 thyrsten ryztwysnes, for þei schal be fulfylled in grace of  
 strengþe of þe holy gost, whiche strengthe in heuen schal  
 fedyn þe wyth breed of aungelys, *secundum* glosam. It schal  
 also strengthyn þe, & makyn þe myzty, to wytstondyn tempta-  
 32 cyouns in synne, & to sufferyn dyssese for goddys loue, for  
 ryztwysnesse, for truthe. prouer. xv.<sup>3</sup> 'Domus iusti plurima  
 fortitudo, & in fructibus impij conturbacio.' þe ryztful man is

In the 'ground  
of Hardiness'  
springs a well,  
Strength, which  
is the fourth  
gift of the Holy  
Ghost.

<sup>1</sup> MS. þat þat.<sup>2</sup> Matt. v. 6.<sup>3</sup> Prov. xv. 6.



myzty; þe wycked man is trubelyd. þerfore, wyth þe spade of good mynde of god, & of þe doom, & of helle-peyne, delue out þi grauel of slugnesse in-to þe ground of ryghtfulnesse & of hardynesse, þat þis watyr of grace, þe myzt of þe holy gost, 4 mowe springin in þi welle, to make þe myztyly to ouercomyn þin enmyes gostly, & myztly to sufferyn alle tribulacyouns here, þat þou in þin ende mowe skape to ioie.

[*The Monk-Physician takes Our Lady's Medicine.*]

8

A Cistercian monk,

being a physician, neglected his monasterial duties. On St. [Fol. 93 b.]

Mary's day, he saw that saint enter the choir, and give a spoonful of her medicine to everyone of his brethren,

Example<sup>1</sup>. Cesarius, a clerk, he tellyth þat in ordine cister- nenci was a munke ydel, & veyn, & vnobedyent, in herte, tunge, & dede, for he was a leche, & wente a-bowte þe cuntre to cure folk, and wol selde he was at home in cloystre and in þe qwere. 12 On a | solempne feste of oure lady, at matynes on þe nyzt, he stood in þe qweer wyth his bretheryn, and song. he sey3 oure lady comyn, & sche 3af out of here box þat sche bare þe lykoure þat was þer-in, wyth a spon to yche of his bretheryn, puttyng 16 þe spon wyth þe lykoure in here mowthys for þe gret deuocoun þei haddyn in mynde, in herte, & tunge, in preying, & in dede of holy werkys.

I trowe þis lycour comyth nozt in 3oure mowthys þat han no 20 swetnesse in deuocoun in herte, ne in tunge, ne in dede, but slepyn in holy cherche, or syngyn, or rownyn, or iangelyn, or sytten styлле as a beeste, & bydde no bede.

except himself.

The monk repented and reformed;

But whan oure lady com to þis munke þat was þis leche, he 24 sey3 here, but his bretheryn seyn here nouzt, & he gapid for to haue of here lycoure. sche seyde to hym, 'þou getyst non of my lycour, for alle lycourys of wordly coumfort þou hast in þi lechecraft; þer-fore, of me getyst þou none.' þe munke was 28 sory, and at here byddyng forsook vanytees of thouztyts, & of iapys, and of ydel occupacyouns, & kepte þe cloystre & þe qweer in holy medytacyouns, in preyerys, & in holy werkys. and þus, wyth þe spade of holy meende of cristes passioun, of þe 32 dreedfull dome, & of helle-peyne, he kest out þe grauefl of alt veyn slugnesse, & kepte hym in þe clene ground of ryghtwys-

<sup>1</sup> MS. in margin: 'narracio.'

- nesse & of gostly myght, tyl þe spryng of grace, þat is, þe 3yfte  
of strengthe of þe holy gost, spronge in his welle, þat myztely  
he stood in þat ground of goodnesse, tyl þe feste of oure lady  
**E** com̄ aȝen þe nexte ȝere. þanne, oure lady dede as sche dede þe and after a year  
5 ȝere be-fore. And whanne sche kom̄ to him, þat munke, þat  
leche, sche seyde to him, 'for þou hast forsaken ydelnes &  
vanytez of bodyly & wordely coumfort, and ȝeuyst holy þi  
8 mynde to deuocoun, þer-fore þou schalt haue of my lycour.' he was admitted  
to partake of  
Our Lady's  
medicine.  
sche put þer-of in his mowth. he felte swyche a swetnesse  
þer-of in his mowth, þat euere after he forsook all werdly good  
& alle fleschly lustys. And þanne in him sprang grace.
- 12 þer-fore, leuyth þe grauell of all ydelnesse, leuyth ȝoure Attend holy  
service,  
slepyng in dyuine seruyse, ȝoure iangelyng, ȝoure rownyng,  
ȝoure rennyng abowtyn on þe haly-day fro ȝoure parysch-church; keep the holi-  
days,  
leuyth ȝoure pylgrymage on þe haly-day, & do it on þe werkeday;  
16 leuyth ȝoure rennyng on holy-dayes to wrestelynges, markettys,  
& feyris, to steraclys & dauncys, to bede-alyes, bede-wynes, &  
schetynges. Alle opere swyche vanytees, ydeſ wyth-oute profyzt  
of gostely fryȝte, kaste out al þis grauell and [sonde] wyth þe  
20 spade of holy mynde, and kepe ȝou in þe ground of ryȝtwys-  
nesse, þat is, of good occupacyoun, and in ground of myȝty occupy your-  
selves usefully,  
[Fol. 94 a.]  
wythstandyng temptacyouns; and þanne schal þe watyr of  
grace, þat is, þe iiij. ȝyfte of þe holy gost, þat is, þe ȝyfte of  
24 strengthe spryngen in ȝoure welle, & wasschyn ȝow clene fro and you shall  
have Strength,  
the fourth gift of  
the Holy Ghost.  
synne wyth vertuys, and it schal brynge ȝow in ȝoure ende to  
þe clenness of ioye in heuen. Ad quod, &c.

### Capitulum xlvij<sup>m</sup>.

28 De probitate et ramis eius & de dono fortitudinis.

- I** haue told ȝow be-forn of þe ground of ryȝtwysnesse, & of þe  
ground of gostly myght, & of þe watyr-spring of grace in  
ȝoure welle, þat is, þe ȝyfte of gostly strengthe. now I schal  
32 telle ȝow ȝit more of þis ground of myȝt & of þis waterspryng More about the  
gift of Strength.  
of grace, þat is, þe ȝifte of strengthe.

Strength enables a man to overcome his spiritual enemies in seven battles.

In the battle against deadly sin

he must be armed with penance, which consists of repentance, confession, and satisfaction.

Repentance.

Confession to be made according to seven conditions, that is to say,  
1. deliberately,

[Fol. 94 b.]

(2. quickly),

3yf þe 3yfte of strengthe of þe holy gost springe full in þi welle, he springeth in þe seuēn stremys of grace þat makyn þe strong & myzty in vij. manere batayles to ouercomyn þi gostly enmyes. þe first batayle is aʒens dedly synne. Aʒens 4 dedly synne þou owyst to fyʒte, or ellys to fle wyth all þi myzt; for who-so fle it, he fyzteth wel; so he þat assentyth noʒt to synne ouercomyth it. for 3yf he be fellyd þer-wyth, he ryseth noʒt wyth-outyn helpe, & he þat is fallyn hath more nede of 8 helpe þan he þat stondyth. And so god thruʒ his grace, but he arme hym wyth penaunce, he may noʒt stonde; þe whiche armure þe holy gost bryngeth hym in his 3yfte of strengthe. And þis armure is of thre thynges<sup>1</sup>: on is repentauns of herte, 12 an-oþer is schryfte, þe iij. is satysfaccoun.

Repentaunce of herte is, whanne þe synnere knowyth his gylt, & hath sorwe þerfore, and for þat he hath wretthyd his god. þe more þat he hath synned þe more sorwe he muste 16 haue þerfore; for he is a theef to god, & a tretour, & morderere of goddys dowtyr. first he is goddys theef; for he stelyth & wastyth þat is noʒt his, þat is, of þat god toke hym where-of he schal 3yue acountys. He mordryth goddys dowzter, þat is, his 20 owen soule; for þat he sleth thruʒ synne þe whiche god made to his lyknesse, and is hys dowter thruʒ grace. He is a tretour to god; for he betrayeth god whanne he ʒeldyth to þe feend, þat is goddys most enmye, þat castel of his herte þe whiche 24 god took hym to kepe. ffor þise iij. forseide þe synnere muste sore sorwyn in þi batayle a-ʒens synne.

Schryfte of mowthe hath vij. condycyouns<sup>2</sup>. Schryfte schulde be don wysely; for a man schulde be-thynken hym wysely of 28 his synnes be-fore, whiche he hath don, er he come to þe preest. and also he muste loke what he is þat schal schryuen hym, and ʒif he be comaundyd to heryn his schryfte, & haue powere to assoylen hym. Also gode | werkys . . .<sup>3</sup> 32  
 . . . as brennyng fyir, þe whiche may noʒt be qwenchyd wyth-

<sup>1</sup> MS. in margin: 'nota 3<sup>la</sup>.'

<sup>2</sup> MS. in margin: 'confessio oris 7<sup>tem</sup> condiciones,' 1, 2, &c.

<sup>3</sup> Apparently, there is a gap in MS. probably caused by turning over



outyn terys of þe ey3e & of þe herte. An-*oper* skyl is þis, for þe sykenesse of synne, to þe whiche schryfte is medycyne. for he þat sekyth noȝt to ben hole, ȝeuyth no tale of his helthe.

4 þe iiij. skyl is þis, for dreed of deth. for deth is so sodeyn þat no man may wetyn þe tyme of his comynge. þe iiij. skyl is, for a man throwȝ synne may lese alle þe gode dedys þat he hath don, & þat he doth in þe tyme whil he lythe in his synne; 8 and thruȝ schryfte he may rekure aȝen. ¶ þe v. skyl is þis, for forȝetyng of his synnes, on þe whiche he may neuere thynke. how may he þanne schryuen him clene þat lythe longe in synne, but he schryue hym hastely.

12 þe thridde condycoun of schryfte is þis: it muste ben apertly, <sup>3.</sup> openly, þat is, þou schuldyst sone schewe þi synnes opynly to þi preest, & al þi wyll and all þin entent þat þou haddyst to do it.

þe iiij. condycoun is, þou schuldyst [ryȝtly<sup>1</sup>] & redyly tellyn <sup>4.</sup> accurately, 16 þi synne as it is don, & whanne, and where, & why, & how oftyn, and in what manere, and how longe leyn þerinne.

¶ þe v. condycoun is, þat þou schuldyst schryue þe hoolly <sup>5. completely and all to one priest.</sup> to oo preest þat hath powere to here þi lyif, & nouȝt to departe 20 þi schryfte to dyuerse preestys, or leue ony synne vntold vn-to þi preest, þat þou hast in mynde; for þat schryfte is veyn, and þerfore þi schryfte muste be told vn-to oon preest & holly wyth alle þe circumstauncys. ffor a synne may be more in oo persone 24 þan in *oper* tweyne or thre, & more in sum place þan in sum, and more in sum tyme þan in sum, and in sum wyse more than in sum. And þe oftere þou synnest, & þe lengere þou lyȝst þer-in, þe more penaunce þou art worthy, & þe werse þi cause is, þe 28 hardere penaunce þe muste haue.

**B** But he þat wyll schryue him wel, he muste partyn hym-self in thre<sup>2</sup>: fferst he muste begynne at þe herte, & sythen at þe mowth, & after at all þe body, tyl he hath ransakyd eche party <sup>A perfect confession must relate all sinful thoughts, words, and deeds.</sup>

the leaf. The close of the paragraph referring to the first condition of shrift must be left to suggestion. For the beginning of the new a linea I should propose the following conjecture: þe secunde condycoun of schryfte is, þat it schulde be don hastely; and þat is nedefull for v skylles. Oon is, for synne is as brennyng fyr, &c. (Cf. condition vii on page 297.)

<sup>1</sup> Cf. p. 184, l. 6.    <sup>2</sup> MS. in margin: 'nota 3<sup>ia</sup> in confessione 1, 2, 3.'

The sins of the heart.

[Fol. 95 a.]

*per*-of. first he schulde tellyn þe euylþ thowȝtys, & þe wykkyd desyres of þe herte, and *per*-after alle his wycked woordys of his mowth, & at þe laste alle his dedys. þe synnes of þe herte arn þise : thouȝt, delyȝt, consentyng, purpos, wyll, desyryng, vnfeyth- 4 fulnesse, slowthe, dulhed, vndeowtnesse, wanhope, ouerhope, vntrustyng, wrong wenyng, foly loue, dreed, assentyng, foly affeccoun, veyn gysyng, vayn gessyng, wrong suspecceoun, wratthe, hate, rankoure, envye, careles dreed, sorwe of othery- 8 mennys (sic) welfare, ioie of here evyl-fare, ydelnesse of herte wyth-outyn occupacyoun of þe loue of god, euyl dreed, euyl loue, errour, fleschly affeccoun to þi freendys or to opere þat þou louyst, dyspyȝt of | pore men & of synfull men, vnconable 12 ioie of ony wordly vanyte, sorwe of losse of wordly catell, wyll to worschipe þe ryche for here muk, dowte what is to do, obstynacyoun in euyl doying, & sorwe þat þou dedyst no more evyl, or þat þou dedyst noȝt þe lust or þe lykyng of þi flesch, þere 16 þou myȝtist a don ; vnstabylnesse of thowȝt, peyne of penaunce, ypocrysy, leef to plesse men for preysyng, dreed for to dysplese for losse of catell, schame of good dede, ioie of euyl dede, syngulere wytt, coueytise of worschipp, of dignyte, or to ben 20 holdyn bettyr þan an-opere, or ryche, or fayrere, or be more dred ; veyn-glorye of ony godys, of kynde, of hap, or of grace ; aschamyd of þi poore freendys, pride of þi ryche kyn, or of þi gentyl kynn, to haue dyspyȝt of good counseyle, or of good 24 techyng ; or dyspyȝt of byddyng of souereynys, vnrewthe of hem þat arn in peyne, mysbeleue in herte. Alle þise arn þe synnes of þe herte, aȝens whiche to fyȝt þou hast þe ȝyfte of myght of þe holy gost, ȝif þou delue depe ynow in þi welle in þi 28 grounde of gostly strengthe.

The sins of the mouth.

þe synnes of þi mowth<sup>1</sup> arn þise : veyn spekyng, ofte sweryng, *ſ* forsweryng, to tellyn þat is errour, to seyn bedys with-outte deuocoun, bakbytyng, nyce lawȝhyng, repreuyng, stryuyng, 32 bannyng, cursyng, mysseyng, slaundre, vpbraydyng, thretyng, lackyng, dyspreysyng, aȝen-seying of obedyence, plycchyng at loue & charyte, lettyng of loue, false pleynyng of men þat arn

<sup>1</sup> MS. in margin : 'peccata oris.'

gylteles, beryng a fals wytnesse, fals flateryng, bewreying of counseyl, sowyng of dyscord, tellyng veyne tryfelys, scornynge, eggyng, or conseylng, azens skylle, turnyng good to euyl, to  
 4 plete in cherche, to sterē folk to wratthe, to bere men on hande  
 þat þei dede noȝt, to seyn azens truthe, to reproue opere of þat  
 he is gylty hym-self, myche speche, manye woordys, foly speche,  
 veyn avauntynge, excusynge & defendyng of synne, crying, grucch-  
 8 yng azens god or man, blowyng of bost, to snybbe azens skyll,  
 to mote in wronge causys, to lere a man to greue his enmyes,  
 fals demyng of opere mennys dedys, fals endytyng, grennyng,  
 dyspytous blering, mowys makynge, to synge songes of iolyte, to  
 12 rede on bokys of vanyte, to speke harlotrye, to stodye more in  
 voys-brekyng in cherche þan in deuoute syngynge, to dyspute  
 in veyn, to aske how a thyng may be þat is of goddys priuete.  
 þeise & manye mo arn þe synnes of þe mowth, azens whiche þe  
 16 holy gost springeth watyr of grace in þi welle, þat is, þe ȝyfte  
 of myȝt, for to fȝyte in þe armour of confessioun azens þise  
 synnes of þe mowth, ȝif þou kepe þe depe in þe ground of  
 gostly myȝt in þi welle.

¶ 17 þe synne of dede<sup>1</sup> arn þise: drunkenesse & glotonye, [Fol. 95 b.]  
 21 mordre, mansleyȝt, leccherie, sacrilege, thefte, raveyn, symonye, Sinful deeds.  
 gouyȝt, brekyng of þe halydayes, forsakyng of ordre, brekyng  
 of avowys, to takyn housyȝt vnworthyly, vnreuerence to goddys  
 24 body, to faylen in goddys seruise, to ȝeun euyl exaumpel in  
 dede, to hurtyn a man in his persone or in his godys, tresoun,  
 falshede, gyle, wycche-craft, extoreyoun, sellyng of lawe & of  
 ryȝtwysnesse, fals merchaundyse, vsyng of false weyȝtis or of  
 28 mesurys, pleyis & iapys of vanytees, to vsyn karollys & dauncys,  
 feynyng foly contenaunce, to ȝeue iogoulours & mynstrallys for  
 iapys & veyn-talys, to drawyn fro a mannys body his nedeful  
 fode, or to vse it in outrage, to vndertake to do more þan  
 32 he may performe, to holdyn offyse þat a man is noȝt suffycient  
 to, to begynne an offyis or a craft þat may noȝt be wytth-oute  
 synne, to turne aȝen to synne þat a man hath left, custome

<sup>1</sup> MS. in margin: 'peccata operis.'



of synne, to mayntene batayle, to fynde & vse nouelryes, sturdynesse azens men of hy3 astate, to don hardnesse to pore folk, to trespasyn in syzt, in heryng, in tasyng, in smellyng, in felyng, in halsyng, in kussyng; to make beknynges of nyce 4 sygnes in wrestlynges, to 3yue or to take 3yftes, nozt to take þe circumstauncys of synne, as tyme, stede, mannys persone, as it is declaryd be-fore; and to puttyn hym to synne, or fondyng coine, or to peyne hym to synne more þan nede were. þise arn 8 summe of synnes of dede. þerfore, delue depe in þi welle in þe ground of gostly strengthe, & þanne schal þe holy gost springin in þi welle his firste streme of myght, to fyztyn in armour of penaunce to ouercome þise synnes of þe herte, of þe mowth, 12 & of dede.

Sins of omission.

Synnes of levyng goodnes vn-do arn þise<sup>1</sup>: as nozt to thynken **E** on god, ne loue hym, ne drede hym, ne thanke hym; to halden þe dedys þat þou doost nozt don thru3 goddys myzt, nozt to 16 sorwe for þi synne, nouzt to make þe redy to receyue grace; and þou receyue, nozt to kepe it; nozt to hastyn þe to þe inspyryng of þe holy gost, nozt to conforme þi wyll to þe holy gost, ne to þe wyl of god, ne to go to cherch in dewe tyme, 20 & neglygence of obedyens, nouzt to don þin offyis, to breke a vowe, to be sturdy to fadyr & modyr, nozt to be schreuyng onys in þe 3ere, & hoselyd, nozt to hate his synnes, nouzt to knowyn hym-self ne his astate, nouzt to reule his conseyence 24 ryztly, to tarye þat schulde be don redyly, to haue no ioye of oþer mennys welfare, no sorwe of here euyl-fare, ne nozt for3euyng here trespasourys, nozt to holde truthe to þi ney3bours, nozt to do þe werkys of mercy, nouzt to chastysen hem þat 28 do mys, to snybbe hem nozt þat vsyn synne, nozt to makyn acordyd þere stryif is, nozt to techin hem, þei þat arn boundyn; [Fol. 96 a.] to coumfor|tyn hem nozt þat arn in angyr, to don nozt after þe reed of gode men, nouzt to be deuowt in cherche/ þus arme 32 3ow in penaunce to fyztyn azens þise sinnes of herte, & mowth, & dede. & of gode dedys lefte, and kepe 3ow wel in þe ground

<sup>1</sup> MS. in margin: 'peccata probitatis non facte.'

of *zoure* welle, *pat* is, gostly myzt. And *panne* schal *pe* holy gost spryngyn in *zoure* welle his streem of grace, *pat* is, *pe* *zyfte* of strengthe.

¶ *¶* *pe* *vj.* condycyoun of schryfte<sup>1</sup> is *pat* *pou* schuldyst schryue *pe* mekely. *3if* *pou* schryue *pe* mekely *pou* spekyst to god, and *pi* preest is goddys eere, and all *pat* he heryth, he heryth as god & nozt man.

The sixth condition of shrift is to confess humbly,

*8* *pe* *vij.* condycyoun is to be schryuen oftyn of wycked wyff, dede, & thouzt; and *pat* is nedeful for *vj.* skylles<sup>2</sup>. Oon is to getyn grace, & to be clene *wyth-inne*. An-*oper* is, for venyall synnes *pat* foulth vs yche day; for thyng ofte fowlyd often

the seventh to confess repeatedly.

*12* muste be wasschyd, and thing often soor often muste ben helyd. And as *pe* schypman often castyth out watyr of *pe* schyp as often as it comyth in, and ellys *pe* schyp schulde *perysse*; So, euery day, comyth in newe synnes in-to a mannys soule.

*16* *perfore*, *wyth* schryfte often castyth oute *zoure* synnes, for ellys it welyn weyin vp *zoure* soule. *pe* *iiij.* skyl is *pis*: to chasyn away *pe* feend fro vs. *pe* *iiij.* skyl is to lere to schryue *pe* wel. *pe* *v.* skyl is to tellyn *po* synnes whiche wote neuere whethir

*20* euere he was schreun *per-of* or nouzt. *pe* *vj.* skyl is to be more meke. *pe* *vij.* skyl is to seke *pe* more mede.

*pe* feend putt in a mannys herte *v.* thynges<sup>3</sup> *pat* most lettyn schryfte. On is schame to schewyn his synne. An-*oper* is

Obstacles hindering confession.

*24* wycked dreed to do penaunce. *pe* *iiij.* is wycked loue to dwelle in synne. *pe* *iiij.* is wrong hope of long lyif. *pe* *v.* is wanhope. *perfore*, deluyth depe down in *zoure* welle, tyl *3e* fynde a clene ground in *zoure* hertys, *pat* is, gostly hardynesse, gostly myght, *28* whiche wyff make *zow* myztely to kastyn out synnes of *pe* herte, of *pe* mowth, & of dedys, *wyth* batayle & fyzt in *pe* armour of penaunce. And *panne* schal *pe* holy gost flowyn out his spryng of grace, *pat* is, his *zyfte* of gostly strengthe, to suffre all *32* tribulacyoun pacyently & myztely for goddys sake.

<sup>1</sup> MS. in margin: '6<sup>a</sup> condicio confessionis.'

<sup>2</sup> MS. in margin: '7. nota 6.' There are, in fact, seven 'skills.'

<sup>3</sup> MS. in margin: 'Confessio vera fiat post (?) quinque aduersarii.'

[In the Heart of St. Ignatius was written the Name of Jesus.]

When Ignatius Example<sup>1</sup>. Ex legenda Ignacii. Ignacius in his martyrdom **E**uere clepyd: 'Ihesu crist, Ihesu crist!' his turmentourys askyd hym why he clepyd alwey þat name, & wolde noȝt cese 4 for no peyne ne drede. þat seynte seide: 'for euere I haue be groundyd in þe vertu of gostly myȝt, & þerfore I drede no peyne. and in þis vertu of gostly myȝt, þe holy gost hath sprungyn in me his watyr of grace, þat is, his ȝyfte of strengthe, 8 wherby myȝtely I suffere ȝoure turment. And in þis grace of strengthe springeth in myn herte þis name Ihesu crist, & flowyth [Fol. 96 b.] oute | so plentivously at my mowth, þat no drede ne peyne may make me to cesyn of clepyng þis name ihesu cryst.' þe turmen- 12 tourys slowin hym, & slytted hym & his herte a-sunder, and foundyn wretyn in his herte wyth letterys of gold: Ihesu crist, Ihesu crist! wherby manye turnyd to þe feyth, & worschepyd þis name. 16

had accom-  
plished his mar-  
tyrdom, there  
were found in  
his heart these  
words: Jesus  
Christ.

Mayyour hearts,  
too, be so  
strengthened by  
the name of  
Christ.

wolde god þat ȝe wolde castyn out of ȝoure pytt þe heuy grauel of ydel & euylf thouȝtys, woordys, & dedys, and kepyn in ȝoure welle gostly myȝt, þat in þat myght þe holy gost myȝte springe his watyr of grace, þat is, his ȝyfte of strengthe, in 20 which watyr of grace þis holy name Ihesu mowe springe in ȝoure hertys in deuocoun, and flowyn out at ȝoure mowth in preysing, wherby ȝe schul be rewardyd in ioie euere-lastynge! Ad quod, &c. 24

### Capitulum xlvij<sup>m</sup>.

De satisfaccione & de dono<sup>2</sup> fortitudinis.

**H**ere-beforn, I haue told ȝow of a vertu þat is clepyd gostly **A**myȝt or gostly hardynesse, & of þe ȝyfte of þe holy gost 28 þat is clepyd þe ȝyfte of strengthe, þat makyth one hardy to don heye gode werkys semyng harde to mannys myght to fulfyll; And þe ȝyfte of þe holy gost, þat is, þe ȝyfte of myȝt,

<sup>1</sup> MS. in margin: 'narracio.'

<sup>2</sup> MS. *timoris* crossed.



pat makyth a man to suffere myztely alle aduersytes for goddys loue. 3if þou kepe hem in þi welle, þei wyll springe in þe vij. stremys<sup>1</sup>, þat is, vij. maners of strengthe, myztyly to fyzten  
 4 azens þi gostly enmyes in vij. manere batayles. þe first batayle is azens dedly synne, þe ij. batayle is in harde penaunce, þe iij. is azens þe froward flesch, þe iiij. batayle is in welthe, þe v. batayle is in wo, þe vj. batayle is azens wycked men, þe  
 8 vij. batayle is azens þe feend.

Spiritual strength enables a man to fight seven battles.

þe batayle of dedly synne is in thre manerys, in herte, in tunge, & in dede. þe synnes I haue told 3ow, and how þe vertu  
 of myght & þe 3yfte of strengthe of þe holy gost makyth man  
 12 myghty in batayle azens þo sinnys to voyden hem, þat is, wycked thouztys wyth þe armour of contricyoun, and wycked wordys wyth þe armour of confessioun. But now I schal telle 3ow how gostly myzt and gostly strengthe, þat is, þe vertu & þe  
 16 3yfte of þe holy gost, schul make 3ou myghty in þe armoure of satysfaccyoun in 3oure gostly batayle azens synne, to avoyden out of 3oure welle þe synne of 3oure euyll dedys. 3if 3e trewly and myztely kepyn & fulyllen þe penaunce enioyned 3ou, &  
 20 brekyn it nozt, and 3e truly makyn amendys of 3oure wrongys, and restoryn ryztfully to dede, qwyke, and to holy cherche, 3oure dettys, þanne his vertu of gostly myzt in 3ow, þanne þe 3yfte of strength spryngeth in 3ow grace of stedfastnesse.

First, the battle against deadly sin,

which must be fought with contrition, confession and satisfaction.

**B** But þanne comyth þe batayle þat is þe batayle of penaunce, and puttyth a man fro | sufferauns. whan a man schulde re-  
 25 pentyn him of his synne, þanne comyth a newe batayle, a newe stryif þat makyth a man vnstedfast & chaungeable. ffor summe  
 28 begynne to vse penaunce, and after þei fayle, & faryn as a wedir-kok, þat turnyth wyth iche wynd; for now he wyl do penaunce, & now he wyll nozt. þere is nozt þe ground of myzt, ne þe ground of strengthe. But whan a man settyth his herte to  
 32 plese god, & to do penaunce, & to fulfyll it, so þat no-thing chaunge his wyll; þanne þe vertu of myght & þe 3yfte of strengthe spryngin in him watyr of grace, wherby in þat batayle of penaunce he hath þe victorie.

The second is [Fol. 97 a.] the battle of penance.

<sup>1</sup> MS. in margin: 'nota 7<sup>tem</sup> fortitudinis.'

The third battle  
is against the  
flesh.

þanne comyth þe iij. batayle, þat is, of þe flesch, þat lestyth longe wyth man. for whan þe flesch sufferyth penauns or hardnesse, it grucchyth þer-with; for all þat is soft, esy, & delycate, it louth, and 3if þe flesch haue his wylt, he ouercomyth a man. 4 And, þerfore, it may be lykenyd to an euylt womman; for þe more a man folowe here wylt, þe more froward & schrewyd sche is. þerfore, late þe flesch nozt haue his desyres, and þanne þou schalt ouyrcomyn him be vertu of myght & þe 3yfte of 8 strengthe.

The fourth and  
fifth battles are  
against the  
good-and ill-  
luck of the  
world.

But þanne comyn þe iiij. & þe v. batayles of welthe & of wo<sup>1</sup>. ¶ ffor þe world, with his fortune, asayleth men wyth two batayles. þe firste batayle is wyth worschypes, delytys, & ryches; þe 12 oper is wyth angyr, dysese, and pouerte, and þat god sendyth to chastyse and to prove. And 3if a man stande styffly in þat stoure and in þe vertu of myzt<sup>2</sup>, þe holy gost sokouryth hym wyth his 3yfte of strengthe, þat he fleeth wordly lykyng, & 16 ouercomyth angyr wyth-outyn grucchyng. and in þis batayle he scapyth a-wey harmeles; for he ouercomyth wordely delyzt, god schal sende him grace and settyn him in his trone, as seynt Johun seyth in his apocalyps<sup>3</sup>. And for he ouyrcomyth angrys, 20 god grauntyth him paradyis.

The sixth battle  
is against evil  
men.

þe vj. batayle is [of] euylle men, þat þe feend hath norysched to noyen gode men. And as antecrist schal do to summe in his tyme; for þo þat wylt nozt assente to hym, he 24 schal don hem to swiche turment, þat vnethys schal ony dur seye þat he is a cristene man. but he þat wylt takyn his greuaunce pacyently, as Job dede, & trustyth in god, he hath þe vertu of myght & þe 3ifte of strengthe, wherby he hath þe 28 victorye in þis batayles of welthe & of wo.

The seventh  
battle is against  
the Devil.

þe vij. batayle is of þe feend, þat asayleth a man in his last ende. for þe feend is so wyly þat, whan a man hath ouercomyn þe vj. batayles be-forn, & is on þe mounteyn of parfyt 32 lyif, þanne comyth þe feend wyth slezytys to ouercomyn hym, & assayleth him wyth veyn-glorye & presumpsioun, þat he

<sup>1</sup> MS. in margin: 'bella multa.'

<sup>2</sup> MS. 'of myzt of þe holy gost.'

<sup>3</sup> Apocal. ii. 7.

thynketh him-self worthyere þan opere arn þat arn holyere þan he, and so þe feend makyth him to fallyn as lowe as he thouȝte hym-self hye, as dede Lucyfer, | þat felt fro heuen to helle for [Fol. 97 b.]  
 4 pride. þe more nere a man is in þarfyȝt lyif, þe more besy is þe feend to ouercomyn hym. But whan a man settyth his herte in lownesse & loue of god, & hungryth & thursteth ryȝtwysnesse, & kepyth him fro veyn-glorye & fro presumpeyoun;  
 8 þanne þe vertew of myght is in him & þe ȝifte of strengthe, þat makyn hym to ouercome þe feend. ffor seynt Johun seyth in þe book of priuytees<sup>1</sup>, To hym þat ouercomyth in þis fyȝt, þat he schal ete of þe fruyȝte of lyif in-myddes of paradise.

¶ Þise vij. batayles arn þe vij. springes, þat is, vij. degrees or  
 13 vij. braunchys in þe ground of gostly myght, whiche gostly myght springeth of þe ȝifte of strengthe of þe holy gost in þi welle, and þis flood of þise vij. stremys in þe ground of þi gostly  
 16 myght & in þi welle schal flowyn þe heye in grace to þe moun-teyn of heuen.

[*Abbot Macarius and the Skull.*]

¶ Example<sup>2</sup>. An holy abbot þat hyȝt Macharye fond an heed Macarius found  
 20 of a dede man, and he askyd him what he was<sup>3</sup> whil he lyved, and where his soule was. þe hevyd seyde, 'I was a paynym, the skull of a  
 & my soule is in helle, for I was noȝt in cristene feyth.' þe heathen, which  
 abbot seyde, 'Is ony soule deppere in helle þan þi soule is?' told him that  
 24 þe heuyd seyde, 'ȝa, iewys soulȝs are deppere in helle, for hem beneath the  
 god chees for his peple, and was born amongys hem, & was of pagans and Jews  
 here kyn, And þei, as tretourys, slowyn hym, and so dede noȝt we. þerfore, we haue lesse payne in helle.' þe Abbot seyde,  
 28 'Arn þere ony opere soulȝs deppere in helle þan iewys soulȝs?' was the place in  
 þe heed seyde, 'ȝa, þe soulȝs of cristen men þat in baptem þe Hell of those  
 becomyn crysten men, & foundyn borwys, to forsake þe feend Christians who  
 & his werkys, and to kepyn þe comaundmentys and þe lawys of in spite of their  
 faith

<sup>1</sup> Apocal. ii. 7.

<sup>2</sup> MS. in margin: 'Narracio.'

<sup>3</sup> The scribe had at first omitted the words: 'whil' to 'was,' and went on a few lines, which he crossed afterwards, starting again with 'whil he lyved,' &c.



god & of holy cherche, and arn tawȝte & knowyn goddys lawe,  
 and han myȝt and strengthe gostly, ȝif þei wyll, to wythstondyn  
 temptacyouns of þe feend, of þe world, & of here flesch, and  
 wyttyngly & wyllfully þei forsakyn þe vertu of myȝt and þe 4  
 ȝyfte of strengthe, & ȝeldyn hem to fallyn in euery temptacyoun.  
 and so, as tretourys, þei ȝeuyn vp þe castel of god, þat is, here  
 soule to þe feend, þat is, goddys most enmye, and þerfore þo  
 cowardys, so false in here feyth and in here werkys to god, þat 8  
 forfetyng aȝens here oweñ lawe & aȝens here baptem for here  
 false tresoun aȝens here god, þat deyyn wyth-oute repentaunce;  
 arn, & schul ben, deppere in helle-peyne þan we hethyn men or  
 iewys eyþer. þerfore, ȝe þat are clepyd cristene men in ȝoure 12  
 name, ȝe are more hethyne in ȝoure werkys þan we; for ȝe  
 werkyn noȝt after ȝoure name, but ȝe be contrarye to crist in  
 ȝoure werkys. Be ȝoure name ȝe schulde seruyn, louyn, & ¶  
 [Fol. 98 a.] worschepyn, god, & kepyn his comaundmentys, | and beleuyn 16  
 in him & in holy cherche, & in þe techyng of goddys woord,  
 and to werkyn þere-after, and wyth þe vertu of gostly myght  
 & wyth grace of þe ȝyfte of gostly strengthe wythstonde temp-  
 tacyouns of þe feend, þe world, & þe flesch; but ȝe serue & 20  
 loue þe feend in synne, þe world in fals coueytise, þe flesch in  
 lustys. þerfore, ȝoure peyne in helle schal be more þan þe peyne  
 of iewe or paynym, but it be amendyd in penaunce.'

Therefore,  
 amend,

and keep your  
 spiritual  
 strength!

þerfore, amendyth ȝow wyth parfyȝt penaunce, & takyth in-to ¶  
 ȝoure welle þe ground of þis vertew, þat is, gostly myȝt, to 25  
 wythstonde synne. And þanne schal springen in ȝoure welle  
 þe watyr of grace, þat is, þe ȝyfte of strengthe of þe holy gost,  
 þat schal makyn ȝou myȝty to sufferyn alle aduersytees & tribu- 28  
 lacyouns for goddys loue, wher-by ȝe schul in ȝoure ende comyn  
 to þe watyr of endeles lyif in heuen. To þat blysse brynge vs  
 he, &c.

Capitulum xlix<sup>m</sup>.

## De prodigalitate.

¶ **H**ere-beforn, I haue told 3ou, whan þe wose of slawthe be  
 4 cast out of 3oure welle, how 3e schulde cast out þe  
 grauel and þe sande of obstynacye be-nethyn þere slawthe was,  
 & delvyn down in þe ground of ryztwysnesse & of gostly myght  
 wyth þe spade of mynde, tyl 3e fynde a watyr-spryng of grace,  
 8 þat is, þe 3yfte of þe holy gost, þe 3yfte of strengthe in 3oure  
 welle.

But now I schal telle 3ow þat whan þe wose of coueytise is  
 out of 3oure pytt whan 3e schal caste out þe grauell and þe  
 12 sande be-nethe þere coueytise was. þis grauel & sande is wast. Beneath the  
'ooze of Covet-  
ousness' there  
is the 'gravel of  
Prodigality.'  
 Iohannes de Abbat's villa dicit, As grauel & sande han stonys  
 and greynys wyth-oute noumbre, so wast hath manye expensys  
 and costys in excesse, wyth-uten noumbre in vnmesure & werkys,  
 16 bareyn wyth-oute fruyte, so wast is bareyn wyth-uten vertewys.  
 'harena sterilis est, sic prodigalitas de virtutibus.'

þis grauel is iij. fote deep<sup>1</sup>, þat is to seye, it is in thre  
 partyes, in herte, in tunge, & in dede. wast in þe herte is which may be  
in the heart as  
a desire  
 20 desyir, wyll, & delyzt. þow3 þou be poore & haue no good, þou  
 mayst haue þis grauel of wast in þin herte in wastfull & feruent  
 desyris, wyllys, & delyztes. for to haue good out of mesure  
 vnryztfully and wrongfully, þis is wast in þe herte, and dedly  
 24 synne in þe wyll and delyzt, & in þe desyir, þow þou neuere  
 haue þat desyir, be-cause þat wyll is wastfull out of mesure &  
 vnryztfull. þerfore god seyth, Deuter. 5.<sup>2</sup> & eccl. xx. capitulo<sup>3</sup>,  
 þou schalt nozt coueyte in wyll and desyre of herte þi ney3bours  
 28 hows ne<sup>4</sup> lond, gold ne syluer, cloth ne corn, ox ne asse, wyif  
 ne seruauent, ne non oper good þat is his. Reyse nozt vp þe  
 eyne of þin herte, þat is, þi wyll, desyir, & delyzte, | to good & [Fol. 98 b.]

<sup>1</sup> MS. in margin : 'prodigalitas, nota tria : corde ore & opere.'<sup>2</sup> Deut. v. 21.<sup>3</sup> Exod. xx. 17.<sup>4</sup> MS. ne ne.

to rycches whiche þou mayst noȝt haue. *Ysai. xxiij.*<sup>1</sup> 'Ne erigas oculos ad diuicias quas habere non possis.' þin herte is lyche þe see-grauel & sande<sup>2</sup>, þat sokyth in, & drynketh in, all waterys, and ȝit þe see is neuere full; so þin herte is euere<sup>4</sup> sokyng in wastfull thouȝtes, wyllles, delyȝtes, & desyres, of wordly good, and neuere is full. deth hath neuere ende & ynow, but euere he sleth folk; þin herte hath neuere ynow, but euere coueytith. In helle is neuere ynow & full, but euere<sup>8</sup> swelwyth in soulys; so þin herte is neuere full of good, but euere swelewyth in more. *Abac. ij.*<sup>3</sup> 'Dilatauit quasi infernus animam suam, & quasi mors, non adimplebitur.' þise grauel-stonys, þat is, coueytous thoutys, wyllles, desyres, delyȝtes, after<sup>12</sup> wordly good arn so scharpe & hevy as grauel, þat it prycke þin herte day & nyȝt þat þou mayst haue no pees day ne nyȝt, ne reste. *prouer. xv.*<sup>4</sup> 'Conturbat domum suam, qui sectatur auariciam, id est, in corde suo.'

16

or in the mouth,  
as boastful  
words.

þe secunde fote depthe is wast of þi mowth<sup>5</sup>, þat is, wastfull woordys, whann þou spekest all of þi good, of þi rycches, of þi catell, & þat is in cherch & out of cherch, as wel in sykenes as in helthe, and in þi deying þou thynkest more, & spekest, of þi<sup>20</sup> wordly muk þan of þi god. þi speche, þi thouȝt, þi mynde, þi loue, þi sorwe, is more for þi good þan for þi soule and for þi synne. swiche lycour as is in þin herte, þat is, desyr of wordly good, swiche lycour springyth out of þi mowth. '*Qui*<sup>24</sup> *de terra est, de terra loquitur.*' Erthely muk þou desyrest and perfore þou spekest þer-of. '*Ex habundancia cordis os loquitur.*' Of þe gret coueytise of good, desyre in þin herte, spekyth þi mowth. þin herte is al in þe world, so is þi mowth. þou<sup>28</sup> seyst wyth þi mowth, wolde god I were ryche, wolde god þat mennys good were myn! þat is wast of þe mouth, for it is wrongful & a dedly synne<sup>8</sup>, aȝens goddys wyll desyred. ȝit on

<sup>1</sup> Prov. xxiii. 5. Vulgate: 'Ne e. o. tuos ad opes quas non potes habere.'

<sup>2</sup> MS. in margin: 'cor hominis simile est mari & arene.'

<sup>3</sup> Hab. ii. 5.

<sup>4</sup> Prov. xv. 27.

<sup>5</sup> MS. in margin: '2. prodigalitas oris.'

<sup>6</sup> John iii. 31.

<sup>7</sup> Matt. xii. 34.

<sup>8</sup> MS. in margin: 'peccatum mortale.'



pi dede-bedde, þin herte is on þe world, for summe thynken,  
 'Allas<sup>1</sup>, how schal myn lond, my corn, my beestys, myn hows-  
 hold, be gouernyd! my wyif, my chylderyn, how schul þey  
 4 fare, now I am syike! how schull þey don, & I deye! who  
 schal tylle þat lond, who schal mylkyn þo keen, who schal make  
 my chese & botere, now I may nozt do þer-to!' þise arn wast  
 woordys, but of þe soule we speke lytel, to god crye we lytell  
 8 for mercy, schryfte to a preest speke we nozt of, tyl deth<sup>2</sup> hath  
 away oure v. wyttes. of þe godes to oure fleshly frendys, & þat  
 oure excusaturys mown haue part þer-of, whil we speke first  
 C princepally, & to hem we schul ny ȝeuyn all oure good; But to  
 12 restore alle oure wrongys and oure dettys to qwyke, & to dede, &  
 to holy cherch, & to oure curatys here dewteis falsly withholdyn [Fol. 99 a.]  
 fro hem all oure lyve, þer-of speke we nozt, but it be xl. d/  
 happely, for xl. s. or for xl. ĩ/. x s. þei robbyn seynt petyr &  
 16 ȝeuyn it seynt Poule, þat is to seyne, þei getyn falsely here good  
 of holy cherch, of qwyke & dede, in raueyne, in extoreyouns, in  
 thefte, in mycherye, in wrongys, in fals chaffaryng, in fals tything,  
 in fals purchas, in false mesurys, in wyztes, in false othys, in  
 20 haly-day chaffaryng; þis fals getyn good wylþ þei nozt restore  
 to hem þat haddyn þe harm, but in here ende þei beqwethe þat  
 good to opere personys & to opere powre folk to whiche þei were  
 nozt bounde to ȝeuyn hem oper mennys good. All þis is wast &  
 24 no profyzte, in swiche beqwethyng it profyteth þe nouzt. ffor  
 salomon seyth þus: þou makyst fyve or sexe to leyze in ȝeuynge  
 to hem operes godys; on þe oper syde þou makyst an hundryd  
 or two hunderyd to wepe of whom þou haddyst falsely þat good.  
 28 þere xxi. preyin for þe, a thousande waryen & cursyn þe, &  
 cryen wreche. And þat wastfull beqwest askyth wreche. þou  
 þat spekyst þus, þe woordys of þi qwest are wast, and awaylen  
 þe nozt, but it dampnyn þe for þi falsnesse. And ȝyf, þow ȝi  
 32 goodys ben wel gett, in þin ende þou spekyst þat it schuldyn  
 be dysposyd to þi fleshly freendys, but to þi soule ryzt lytel or  
 nouzt, þis wast in woordys schewyth þe a fool, þat beqwethyst  
Even on your death-beds you think more of your households  
than of your souls.  
In your testaments  
you do not make restitution,  
nor provide for the benefit of your souls.

<sup>1</sup> MS. in margin: 'nota bene; verba vana.'<sup>2</sup> MS. deth away oure v. wyttes crossed.

þi good þere it is lest profyzt to þi soule. þise wastfull thouztes & woordys arn hatyd of god, & arn folye. *prouer.* xv.<sup>1</sup> 'Abhominacio domini cogitaciones male.' <sup>2</sup>'Os fatuorum ebullit stulticiam.' <sup>3</sup>'os stultorum pascitur impericia.' It is no won- 4  
dyr þowȝ god hatyth wast of swyche thouztys & woordys. ffor in þin herte & in þi mowth þou louyst more o peny þan þi god. for a peny getyng þou wylt lyen, & forswere þe. þat is heuy graueſt to þi soule to weyin þe doun to helle. But vnethys 8  
þou wylt ȝeuyn an halfpenny for goddys loue; þanne louyst þou þe oþ. bettyr þan þi god, þerfore god hatyth þe. *Os.* ix.<sup>4</sup> 'facti sunt abhominabiles deo sicut ea, que dilexerunt.'

Prodigality in deed.

All riches exceeding the necessities of life belong to the poor.

þe iij. fote depthe in wast is in dede<sup>5</sup>; þat is, whan þou 11  
spendyst þi good in wast, in ryot, in aray, in delycacyes. Seynt 13  
*Jerom* and seynt *bernard*/ seyn: Swiche godys as þou hast abouyn þi necessarye clothyng & fedyng arn poore mennys good<sup>6</sup>. ȝif þou wyth-holde þe godys fro þe poure folke, & spende 16  
hem in oper vse in excesse, þat is wast; for þou doost sacrilege & raveyn. Seynt *bernard* seyth, þe nakyd & þe hungry cryen wreche, and seyn: 'what helpyth vs þe gold in ȝoure brydellys & in ȝoure aray, and þe gold in ȝoure chystes? þe rust fretyn 20  
monye in ȝoure cofferys, it doth noȝt awaye our cold, oure hungryr, oure thrust. what dooth to vs al þe multitude of ȝoure dyuerse garnementys foldyn in ȝoure pyles, in ȝoure malys, in ȝoure 24  
cloth-sacchys, | in ȝoure fardellys, in ȝoure summerys, or spred  
abrode in ȝoure perchys? oure good it is þat ȝe wastyn, fro vs cruelly it ȝe stelyn, & dyspendyn so wastfully, and afterward, at þe doom, þe poure & þe ryȝtfull schul stondyn styilly, & askyn suche wastourys, þat wastyn here good, and don hem wrong.' 28  
*prouer.* vj<sup>to</sup>. Seynt *bernard* seyth, þou vanyte of all vanytees, more wodere þan vayne, þat makyst clad þe cherch-wallys of dede stonys wyth peynture of bryȝtnesse, schynyng wyth gaynesse, & latyst þe qwyke stonys of god, þe poure folk, goddys 32

[Fol. 99 b.]

On the day of judgment the rich shall be called to account.

<sup>1</sup> Prov. xv. 26.

<sup>2</sup> Prov. xv. 2.

<sup>3</sup> Prov. xv. 14. MS. impericiam.

<sup>4</sup> Ose. ix. 10.

<sup>5</sup> MS. in margin: 'ȝ. prodigalitas in opere.'

<sup>6</sup> MS. in margin: 'bona pauperum nota que sunt.'

lyknesse, gon nakyd & nedy; þey perschyn for cold. lo, þis wast in þi dedys! þou dost wast in þi dedys, whanne þou getyst good ynow, & wylt noȝt blynne, & wylt noȝt restore for 4 to makyn þin eyre ryche. þis wast wyl dampne þe & hym bope.

[*A Father and his Son Quarrelling in Hell.*]

¶ **E**xample<sup>1</sup>. A man, ryche wyth fals getyn good, hadde too 8 sonys. þe eldere sone wolde noȝt ben eyre of his faderys good falsly gett, and þerfore he made hym an hermyte. þe zungere brothir was glad, & was eyr after his fadyr. Sone after deyd þe fadyr, & his eyre, þe eldere sone, þe hermyte, was rauyssched, 12 & led to helle. and þere he seyȝ his fadyr & his brothir comyn out of an horrybele pytt in-to an huge flammynge fyr, & eyther of hem bote oper, and all forrent oper. þe fadyr seyde, ‘cursyd be þou sone, for I gett falsly my good to make þe ryche! 16 þerfore, I am þus dampnyd in<sup>2</sup> endeles fyr.’ þe sone seyde, ‘cursyd be þou fadyr! for haddyst þou noȝt falsely getyn þi good, I schulde noȝt a ben þin eyre, but my brothir schulde a ben þin eyre, & for þi fals getyn good he forsoke it, & I toke 20 it. & I am dampnyd þerefore, and ellys had I be sauȝd.’

A rich man's elder son resigned his heritage, and became a hermit.

In a vision he saw his father and younger brother cursing each other for having been avaricious in life.

þerfore, beth ware of wast in expenyng & in getyng falsely good, in desyryng & in spekyng! kaste out of ȝoure pytt þis heuy grauel of wast, þat it drenche noȝt ȝoure soulys in þe see 24 of helle; but caste it out, & make ȝow lyȝt to styen vp to heuen in þe flood of grace! Ad quod, &c.

Therefore, beware of covetousness!

### *Capitulum 1m.*

De paupertate spiritus, & de largitate, & elemosina, 28 & misericordia, & dono consilii.

¶ **Y**E oper day, I told ȝou how ȝe schuldyn castyn out of ȝoure pytt þe grauel & þe sande of wast, þere þe wose of glotonye lay. Now I schal tellyn ȝou of þe spade þat deluyth ȝout þat grauel & sande. þis spade is pouerte in spyrite. I 32 out þat grauel & sande. þis spade is pouerte in spyrite.

The ‘gravel of Prodigality’ must be dug out with the ‘spade of Poverty in Spirit.’

<sup>1</sup> MS. in margin: ‘Narracio.’

<sup>2</sup> MS. in in.



Poor men some-  
times are more  
covetous

than rich ones.

[Fol. 100 a.]

The poor in  
spirit are  
humble

and content  
with their lot.

The 'spade of  
Poverty in  
Spirit' has three  
parts, which  
are:

1. Peace of mind,

2. mildness of  
language,

3. security.

seye noȝt pouerte in nede, for manye poure & nedy man is  
rychere in herte, in wyll, & desyre, þan sum ryche man. ffor  
sum beggere desyareth in wyl to haue more rychesse ȝif he  
myȝte haue it, & wolde haue more worschyp, and makyth 4  
more<sup>1</sup> of hymself, & heyere in herte beryth him þan sum ryche  
man. þis man, be he neuere so poure in catel & in nede, he  
is noȝt poure in spiryte, for he | is noȝt lowly but heyȝ & ryche  
in wyll of herte. But whan a man, pore or ryche of catel, & 8  
he be noȝt heye of herte, & sett no prys be heye beryng, but  
heldyth hym-self vnworthy, & sett no prys be his good, & is  
so poure in herte in lownesse, þat hym thynketh he hath ynow  
& to fele, haue he neuere so lytel, and wolde haue no more þan 12  
hym nedyth, and heldyth him apayed wyth þat he hath, and  
disposyth his good in good vse, & desyareth to kepe no more  
þan hym streyȝtly nedyth; he is pore in spyrite, for his wyll  
desireth to be no rychere but to be in<sup>2</sup> poure astate. he 16  
kastyth out wast fro his welle; he schal haue þe kyngdom of  
heuen. Mat. v.<sup>3</sup> 'Beati pauperes spiritu, quoniam ipsorum  
est regnum celorum.'

As a spade hath thre partys, þat is, a scho, an heued, & an 20  
handyll, so þis spade pouert in spirite hath, & doth, thre  
thynges<sup>4</sup>: It hath reste, it hath fayrnesse, it hath sykernes.  
ffirst it hath quyetē & reste in herte<sup>5</sup>, and castyth þe scharp  
grauell of wast in prickyng thouȝtys, wyllēs, & desyres, of 24  
coueytise out of þin herte. *secundum gregorie & bernard.*

ffor þe heed it hath clennessē<sup>6</sup> and fayrnesse in þe mowth,  
in tunge & speche. for pouert styreth no wast woordys in  
chydyng & in reprofe, but clene and honeste woordys in low- 28  
nesse, and so pouert in spyrite deluyth out of þe mowth þe  
grauell of wastefull woordys in coueytise. *secundum doctores.*

Pouert hath an handyll, þat is, sykernes<sup>7</sup>; it dredyth no  
theyys for to be robbyd. it nedyth [noȝt] in besynesse to 32

<sup>1</sup> MS. and more makyth more.

<sup>2</sup> MS. in in.

<sup>3</sup> Matt. v. 3.

<sup>4</sup> MS. in margin: 'nota 3<sup>a</sup> de paupertate.'

<sup>5</sup> MS. in margin: '1. quies.'

<sup>6</sup> MS. in margin: '2. puritas.'

<sup>7</sup> MS. in margin: 'nota bene.'

labouryn to hyden þe rycches fro stelyng. And, þus, þis pouert deluyth out of þi pytt þis grauel of wast of þi dedys, þat is, besynesse of trauayle in coueytise, þat in herte, tunge, & dede, 4 þi swetnesse, þi mynde, þin herte, þi tunge, þin occupacyoun, þi besynesse, þi werkyng, is princypally in heuenly thynges, þat is, in desyr of heuenly blysse, & in holynesse of lyif. Ad phi. iijo.<sup>1</sup> 'Nostra conuersacio in celis est.' Seynt austyn seyth, 8 with þis pouerte of spyrite þou schalt byggen heuen. 'Regnum celorum paupertate emitur.' wyth wyllful pouerte þou schalt getyn heuen. but it muste be wyllful and noȝt aȝens þi wyll.

wyth þis spade of pouert delue down in þi pytt of þin herte 12 tyl þou fynde a clene grounde. þat grounde is largenesse contrarye to nygardschyp and to coueytise. þis largenesse is Underneath the 'gravel of Prodigality' you will find the 'ground of Liberality' in giving alms. almesse-dede<sup>2</sup>. be large in almesse after þi power is, be þou poore or ryche. A chyld ȝeuyth largely of his breed to his 16 felawys, & to houndys, & to cattys. Puer, *id est* purus<sup>3</sup>. A chyld, on englysch tunge, is clene. ȝif þou be a chyld þat art | clene in herte, tunge, & dede, wyth-oute þe grauel of [Fol. 100 b.] wast, þat is, wyth-uten coueytise, þanne, as a chyld, þou wylt 20 vsyn largenesse, þat is, largely þou wylt ȝeun vp þi powere almesse to þe nedeful, to gode & wycke, to frende & fo.

**E**xample of crist<sup>4</sup>. he ȝeuyth vs aungelys to kepin vs, he ȝeuyth vs all oure sustynauce here in erthe, And in his 24 passioun he ȝaf vs hym-self all to-gydere, body & soule, lyif & deth, for to brynge vs to þe fedying of heuen fro þe hungry of helle. Ecc.<sup>5</sup> 'Graciam fideiussoris tui ne obliuiscaris: dedit enim animam suam pro te.' Hyse handes on þe cros wern opyn, 28 in example þat þin handys schulde noȝt be lokyn in kepyng þin almes fro þe poore but opyn in largenesse of almesse. crystes armys & handys were streyned oute on bothe sydes all on brede, in sygne þat þou schuldyst on both sydes to þe poore, boþe 32 freend and fo, largely ȝeun hem, but nouȝt takyn fro hem.

<sup>1</sup> Philip. iii. 20.<sup>2</sup> MS. in margin: 'elemosina.'<sup>3</sup> MS. in margin: 'puer purus.'<sup>4</sup> MS. in margin: 'exemplum x<sup>i</sup>(Christi).'<sup>5</sup> Ecclesiasticus xxix. 20.

Prouer. vltimo<sup>1</sup>, 'Aperuit manum suam inopi, scilicet humano generi, & palmas suas extendit ad pauperem, id est ad genus humanum.'

There are three ways of being liberal towards the poor :

by giving alms,

or comfort,

or by showing a compassionate heart.

[Fol. 101 a.]

In the 'ground of Liberality'

In þis grounde of largenesse<sup>2</sup> delue down iij. fote. first 4  
delue down in þe dede of almesse, as Thobie tawte his sone,  
iiij. capitulo<sup>3</sup>. 3if þou haue myche good, 3yue largely &  
plentyvously þer-of to þe poore, 3yf þou haue lytel good, of  
þat lytell parte wyth þe poore; for almes delyueryth þe fro 8  
synne, and it sufferyth noȝt soulys to gon in-to therknesse of  
helle. delue down in þis largenes an-oþer fote. þou þat hast  
noȝt to 3yue, 3yue to þe poure thy mowth, þat is, counforte  
hem wyth fayre woordys, & pray for hem 3if þei ben nedy. 12  
And 3if þei begge, & nedyn nouȝt, but myȝtyn getyn here  
lyvyng wyth labour, & wylt noȝt, 3yue hem þanne reproof &  
blame wyth þi mowth. 3if þou þus in þis ground of largenesse  
3euyst almesse to hem þat nedyth, & 3euyst counfort in fayre 16  
woordys & prayeris for hem, whan þou mayst 3euyne hem nouȝt  
ellys, and 3euyst hem reproof & blame þat beggyn wyth-outyn  
nede; þou schalt neuere haue nede in þe payne of helle. 3if  
þou dyspyse þe poore & þe nedy, þou schalt suffere nede in 20  
payne, as diues<sup>4</sup> sufferyd in helle, for he dyspyssed þe poure  
man lazare at his gate. prouer. xiiij.<sup>5</sup> 'Qui dat pauperi non  
indigebit: qui despicit deprecantem, sustinebit penuriam.'

Delue down þe thridde fote in þis ground of largenes in-to ㊀  
þin herte. 3yue þe poore þin herte, 3yue þe poore ruthe & 25  
compassioun of þin herte. <sup>6</sup>'Alter alterius honora portate.'  
Ps.<sup>7</sup> 'Iustus miseretur, id est, corde.' <sup>8</sup>'Omni petenti te,  
tribue, id est, corde, ore, & opere.' 3yue þi-self to euery poore 28  
| man þat askyth almes, 3yue hym of þi good in almes, 3yue hym  
þi mowth in counfort, or 3yue hym þin herte in compassioun,  
and in loue, & in rewthe, & mercy, and trewly þou schalt fynde  
in þis grounde of largenesse in almesse a spryng of þe watyr 32

<sup>1</sup> Prov. xxxi. 20.

<sup>3</sup> Tobit iv. 9, 11.

<sup>6</sup> Galat. vi. 2.

<sup>2</sup> MS. in margin: 'nota de elemosina.'

<sup>4</sup> Luke xvi. 19 sqq.

<sup>7</sup> Ps. xxxvi. 21.

<sup>5</sup> Prov. xxviii. 27.

<sup>8</sup> Luke vi. 30.



- of grace, þat is, þe v. ȝyfte of þe holy gost, þe ȝyfte of counseyl<sup>1</sup>, springs a well, Counsel, which is the fifth gift of the Holy Ghost.
- 4 almesse, and to whom, for þe most worschyppe of god & for most profyzt of þi soule. ffor, in þis largenesse of almesse, þe counseyl of þe holy gost schal *wyth* grace make þe clene of alt þi synne of wast & of exces. luð. xj.<sup>2</sup> ‘Date elemosinam &
- 8 ecce omnia munda sunt vobis.’ þis counseyl makyth þin entent, and þi wyl, and þi dede, clene to hatyn euyl, & to louyn goodnes, to leue þe werste, & to chese þe beste, to lyven chast, & to lyven in wilfull pouert, to forsakyn þe world, to lyven in
- 12 clene lyif. þis counseyl is nozt þe counseyl of princys, of lordys, ne of euylt lyuerys, for here counseyl steryn often to synne. prouer. xij.<sup>3</sup> ‘Consilia impiorum fraudulenta.’ Ps.<sup>4</sup> ‘Reprobat consilia principum.’ But þis counseyl of þe holy
- 16 gost fayleth nozt, it dysseyveth nozt, but euere it helpyth, and duryth, & abydeþ in his louerys. ‘Consilium autem domini in eternum manet<sup>4</sup>.’ perfore, castyth out of ȝoure pytt þe grauel of wast & of exces fro ȝoure herte, tunge, & dede, *wyth* þe spade
- 20 of wylfull pouert in spirite, and takyth þis ground of largenesse in almesse, þat þis spring of grace, þe counseyl of þe holy gost, mowe spryngen in ȝoure welle þe watyr of clenness, and þanne schal ȝoure welle waxen depe *wyth* watyr of lyif.
- 24 [The Monk sent to the Fair with his Convent’s Horses.]
- ¶ Exauple<sup>5</sup>. Jacobus de vitriaco, he tellyth of a knyzt þat was A knight, wastfull in coueytise, in wyl, in desyir, & in delyzt, & wastfull in coueytouse woordys, & wastfull in dede, in exces of expensis.
- 28 At þe laste hym thouzte he ledde a parlous lyif, and he forsoke his wordly good & all þe werd, and ȝaf his good in almes to þe pore, and took to hym wylfull pouert of spyrite, and was made a munke. þe abbot wyste wel þat he was a wyse knyzt
- 32 be-fore whil he was wordly, and hopyd þat he wolde vse forth
- repenting of his covetousness, abandoned his wealth and became a monk. The abbot

<sup>1</sup> MS. in margin: ‘donum consilii.’<sup>2</sup> Luke xi. 41.<sup>3</sup> Prov. xii. 5.<sup>4</sup> Ps. xxxii. 10, 11.<sup>5</sup> MS. in margin: ‘Narracio.’

sent him to the fair to exchange the convent's old horses for young ones. In bargaining, he was so candid about the animals' defects,

his wordly husbondrye, and sente hym to þe feyre for to selle here olde hors and here olde assys, and for to byen hem 3ungere for here store. þat knyzt maad munke, for obedience dede þe abbotes byddyng. In þe feyre men askyd him 3if þe horse and 4 þe assys were 3unge and clene of lymmes. þe munke seyde, 'nay, It arn olde and feble, and crokyd. wel mowe 3e wyten, 3yf þey haddyn be 3unge & gode with-outyn defawte, we wolde nozt haue brouzt hem hyder to selle, for oure hows hath nozt so 8 gret nede.' Men askyd hym also why here tayles were so pyllled, & haddyn non heer. þe munke seyde, 'for þei fallyn [Fol. 101 b.] so often vnder here charge | þat þei beryn, & we houyn hem vp alwey be þe tayle, and þerfore here tayles arn pyled.' loo, 12 þis munke lefte alle þe wastfull thouztes, woordys, & dedys of coueytise þat he vsed befor, and thouzte truthe, & seyde truthe, and dede truthe. þerfore, he wente hom a3en, & selde neuere a beste. his felawe tolde þe abbot how he dede. þe 16 abbot reprouyd him, and dede him sore dysceplyned. þanne seyde þat knyzt maad munke: 'I haue forsakyn myn hors, myn assys, my possessiouns, my wordely good þat I hadde in þe world, and I koim hyder to chesyn wyllfull pouert, & to 20 forsakyn wastfull thouztes & woordys, lesynges, dyscey3tes, and wastefull dedys of falsnesse, whiche I vsed in þe world before whilt I was seculere, for to saue my soule, & for to amende me of my lyif & fals coueytise, and þerfore I kam nozt 24 hedyr to þis habyte to lyzin, & to vsyn forth my falsnesse, as I dede befor, to be dampnyd.' ffor þis truthe, þe munke was lefte att home in his cloystre, & in wyllfull pouert seruyd his god.

that he could not sell any of them;

for he would not return to his wicked ways.

28

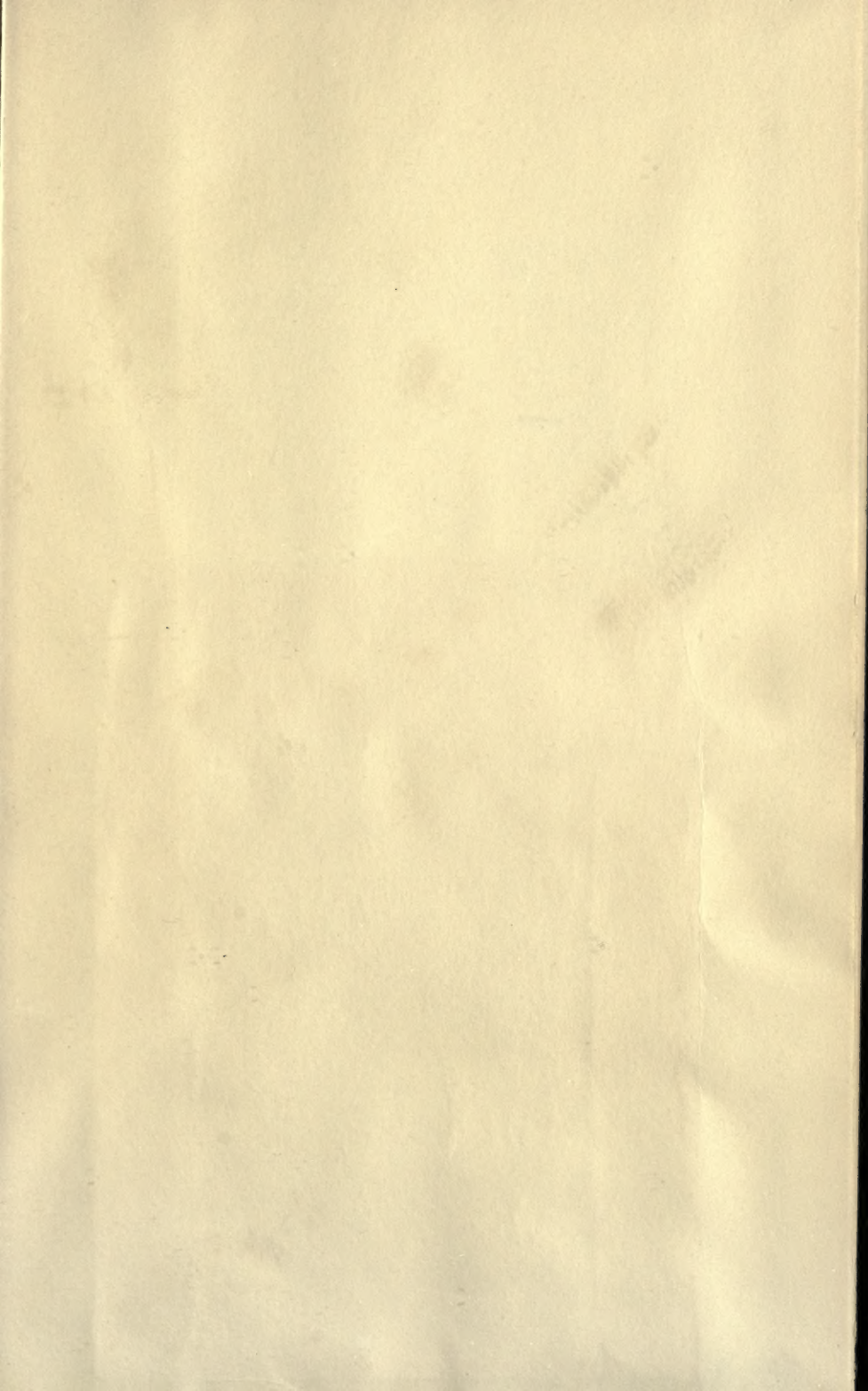
loo, how þis counseyl of þe holy gost styrred him to forsake þe fals world, þe wast of ryches, and to chesyn wyllfull pouert in spyrite. And þis conseyl of þe holy gost sprange in hym swyche watyr of grace in hys grounde of almes & of pouert in 32 spyrite, þat it tawzte hym to gouerne hym so in truthe fro falsenesse, þat he was suffryd styлле in goddys seruyse, and no more lettyd þerfro. Takyth exauple be hym! in partye

forsakyth wast in thouzt, woord, & dede, takyth wylyful  
 pouert in spyrite, beeth large in almesse, and pis grace of Poverty in  
 spirit will help  
 you to attain  
 the counsel of  
 the Holy Ghost.  
 counseyll of þe holy gost schal sprynge in þoure hertys & welle,  
 4 and schal kepe þow fro all falsnesse of herte, tunge, & dede,  
 & brynge þou to hym þat is weye, truthe, & lyif, þat is, þoure  
 god. To hym vs brynge he, &c.

END OF PART I.



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